

# THE MISSIONARY HERALD.

---

VOL. XLI.

FEBRUARY, 1845.

No. 2.

---

American Board of Commissioners for Foreign Missions.

Madura.

JOURNAL OF MR. MUZZY.

*Inquirers—A missionary Society.*

DURING the period embraced in this journal, Mr. Muzzy prosecuted his labors at Terupuvanum; he has since removed to Madura, however, and taken charge of the two stations in that place. The readers of the Herald are aware that our brethren in Southern India have suffered much from sickness and death, since the commencement of 1844. Mr. and Mrs. Muzzy have not been exempt from the trials which have fallen upon other members of the mission. In January of last year he was brought to the borders of the grave by the cholera; and Mrs. Muzzy was very sick with fever at the same time. The trial was greatly enhanced by the fact that he was seized at Madura, while she was at Terupuvanum.

The circumstances above alluded to, by diminishing the amount of missionary labor performed at the station formerly occupied by Mr. Muzzy, have had an unfavorable influence upon its interests. The number of free schools has decreased; and there are fewer candidates for church membership than there were a few months ago. In the general state of the surrounding population, however, there is much to animate and encourage. God is evidently waiting to bestow his blessing upon that field, whenever his people shall put forth the requisite effort.

Nov. 25, 1843. Two men who have been studying in the preparandi class, for

four or five months past, came this evening and presented an earnest request to be admitted to the church; and, in the long conversation I had with them, I was agreeably surprised at the amount of knowledge of spiritual Christianity which they appeared to possess. While we would thank the Lord and take courage in view of this case, experience has taught us to place but little confidence in even the fairest appearances. It is only after a long trial that we can form anything like a correct opinion of the character of this people.

December 2. To-day the wife of the reader at Chunamboor came and asked admittance to the church. This was entirely unexpected; for although she has attended church very regularly for many months, walking a distance of four and a half miles each Sabbath, and has appeared very much changed of late in some respects, yet she was formerly a bitter opposer to Christianity. When her husband united with the church, some years since, she left him and took away the children; and in other ways did much to injure him and the cause he had espoused. But she now appears ashamed of her former conduct, and sorry that she should have been so wicked. She says that she is very ignorant—which is true—and has had a bad disposition; but she hopes the Lord will give her a good one. She says it is very bad for husband and wife to have two gods, and to walk in different ways; that she wishes to leave

her bad way and walk in the path in which her husband is walking, and to have the same God that he has.

3. To-day the sacrament of the Lord's Supper has been administered, and John, one of the boys in the boarding school, who has long been on trial, has been admitted to the church; nine others are candidates for the privilege at a future time. The services were well attended and solemn.

6. The native assistants, boarding school scholars, church members and domestics assembled in the chapel and formed a benevolent society, the object of which is to contribute, as they are able to the support of a catechist or school in a Christian village, or to some other object connected with missions. This is the more encouraging, as it is entirely their own movement. Indeed I had no knowledge of it until application was made for permission to hold the meeting in the church.

The meeting was well attended and quite interesting; it was different from any thing the people have ever witnessed. Upwards of sixty persons became members of the society and more than fifty rupees (twenty-five dollars) were subscribed to be paid yearly. The boys in the boarding-school are so much engaged in this good work, that they have proposed going without a part of a meal twice each week. The money thus saved they contribute to the cause. This they have done for six months, and they have saved the sum of twelve rupees.

#### *The Cholera—Heathen Remedies.*

The extracts which follow, describe the ravages of that scourge of the East, the Asiatic cholera. The reader cannot fail to be impressed with the miserable condition of the heathen amid such terrific scenes.

13. The cholera is still raging. One of the persons in our employ is slowly recovering from it. The daughter of another has just been carried to the grave. This child has been under Mrs. Muzzy's instruction for upwards of four years, and the proficiency she had made in her studies, was truly gratifying. Although only nine or ten years old, she had committed to memory thirty hymns and eight or ten chapters in the Scriptures, nearly the whole of a compendium of the Scriptures,—a book of upwards of three hundred pages,—three or four catechisms, and she had gone through with the whole course pursued in our free schools. As

a monitor in the girl's school, and as an assistant to teach those in our employ, she has rendered Mrs. Muzzy much aid. We are not without hope that she was a child of God. She had been in the habit of praying daily for a long time; and it has encouraged our hearts to overhear her, almost every evening, for many months, reading the Scriptures, by the hour together, to her ignorant Roman Catholic parents. When asked as she was dying, who is our hope in sickness and in death, she replied, "Jesus Christ."

23. The cholera is more prevalent than ever, and the people are still more mad than ever upon their idols. They go in procession to their temples, with shouting and the sound of rude instruments of music, every night. They attribute the disease to the displeasure of the goddess Korlee, and are making use of the most extravagant gestures and noises to appease her. Some pretend to be her prophets, averring that she has entered into them, and has informed them that if certain rites are performed, she will be pacified and leave the place. These things they have often performed, even to the giving of much money and property; and yet the dreadful scourge continues to carry off the people by scores. These prophets of the goddess now pretend that she has offered other terms, which being complied with she will assuredly leave the place. The conditions are, that they shall prepare a great sacrifice of buffaloes, sheep, fowls, &c.; and among the animals there must be a black one of each kind. The people are endeavoring to fulfil these demands; and now, whilst I write, the air is resounding with the yell and shouts of the infatuated multitude.

29. The people still continue their ceremonies to Korlee, and still the cholera rages with unabated virulence. Nor does it spare the favorites of the bloody goddess. This week a man into whom she had entered, and by whom she had for a long time uttered her lying oracles, was seized with the plague, and in a short time hurried to his final account. Many others, in the very act of performing the worship prescribed by her priests, have died. A few days since a female who was walking in a procession got up for her especial benefit, dropped down dead in the road.

#### *A deaf Man and his Son.*

On the last Sabbath of 1843, Mr. Muzzy writes, the congregation was unusually solemn. The

statements contained in the following paragraphs are highly encouraging.

A deaf man was present, and after meeting we had a long conversation. He appeared more than usually serious. When asked if his labor in taking care of his family, without a wife or housekeeper was not difficult, he replied that it was ; but this he remarked is only the labor of the body, and is not to be compared with the labor of the mind in trying to think of what is good. To perform almost any worldly labor, either with his hands or thoughts, he said, is comparatively easy ; but to do or think anything that is good, is a very difficult task.

After we had had considerable conversation, he said that he had a question to ask. He believed that he had not asked it before of any person ; still he felt it to be of very great importance to obtain a proper answer. It was, "What shall I do to obtain the favor of God ?" He proposed the inquiry with a degree of seriousness and solemnity which showed that he really felt what he was saying. He remarked that he had sought relief in many ways, but could never find it. He had read a large portion of Tamil sacred books, and performed penance ; but all this, he found, seemed to affect the outside only ; he was longing for something to enter into his heart, and give peace to his troubled spirit. He expressed a desire to unite with the church. He said he wished to be a Christian, for he was sure, from what he had read, that the favor of God was just what he needed ; and to obtain that he was willing to come out from his heathen friends and own Christ before the world.

This declaration was the more grateful, as this love of friends, in connection with a fear to offend them, has appeared almost the only barrier that has prevented him from acknowledging the Savior openly. This man has, in many particulars, acted like a Christian for a long time ; and his general example and knowledge of the Scriptures, and his apparent sympathy with us, have rendered his case an interesting one for many months. Should he prove to be really converted, his great Tamil learning and his respectability will make him very useful.

His instructions appear to have been blessed to his son. Although the lad is only five or six years of age, he has committed to memory nearly the whole of a catechism, with a number of prayers and portions of Scripture, besides nearly the

whole of a Tamil book which is very difficult to be learned. This boy has been attacked with cholera ; and when apparently near his end, he spoke much of the Christian religion, and repeated the prayers and portions of Scripture which he had learned. One night when it was thought he could live only a few hours longer, with his head upon his father's lap, he renewed his inquiries about the Christian religion, and continued to repeat prayers and portions of Scripture as long as he had strength to speak ; and when that failed, the faint whispers which were caught from his still moving lips, were, "Blessed is the man that walketh not in the counsel of the ungodly ; blessed are all they that put their trust in Him," &c.

Thus it appears that the Savior has caused even this poor heathen child to lean in a measure upon himself, and to receive that comfort in the trying hour which all the rites of heathenism, nay, which all the world besides, cannot bestow. God has been pleased, however, to save him from the very jaws of death, and has raised him up to pursue his study of the Scriptures and to be, we would fondly hope, a blessing to his cause and the world.

#### *Encouragement—Help needed.*

Ill health and the calamities which befell the mission at the beginning of the year, prevented Mr. Muzzy from keeping a regular journal for several months. Announcements like the one which follows, would doubtless become very frequent, were Christians in this country alive to their responsibilities in respect to India.

*June 1, 1844.* To-day the people of Vadackoor, a small village only two miles distant, came and signed a paper by which they have put themselves under our care and instruction. This they have been promising to do a long time, but they have not had courage before to incur the displeasure of their priests. A young man who is a relative of these men, is now pursuing his studies in the monitor class, preparatory to being a teacher in this village.

A man of another village, about three miles distant, and a relation of the Romanists of this village, came and wished to teach a school in his village, with the expectation of bringing the people to us. Thus, as we would hope, the Lord is encouraging us in the midst of our affliction.

On returning to my study this evening, after the third service, I found seated there ten boys from the boarding school, who had come, unsolicited, and even unknown to me, to have farther conversation upon the subject of their soul's salvation.

No Christian, it is presumed, can read the following extract without deep emotion. Our missionaries in Southern India are placed in circumstances of great perplexity; and they are in danger of losing rich and abundant harvests, simply because they are so poorly sustained by their brethren in this country.

30. The catechist returned from Maloor yesterday, and reported that the Romish priest had been to the villages which have come to us, and, by entreaties and threats, persuaded some of the people to forsake us. In one village, where we have built a little chapel and a catechist's house, all the people have left us; and in other villages nearly all have gone away. Nor do they go without reason, as they suppose. They say, "We come to you to be taught the Scriptures, and you promise to teach us; but you visit us only once in a great while, and we might as well be under our former guides." Thus are our hearts often made sad by the sight of hopes blasted and labor lost, and the prospect of future usefulness almost taken away; for as soon as it is generally known that we cannot attend to the spiritual interests of those who come to us, the door of usefulness which seemed to be so widely open, will be shut against us.

And this is because we have so little help. I have been to these places, as often as I possibly could go, and at some times when I ought not to have gone. I have greatly desired to go oftener; but without neglecting other important duties it could not be. What, therefore, shall we do? Shall we tell these people that we cannot teach them, and that they had better go back to heathenism again? This our conduct is telling them, and we cannot help it. The Romanists in this district cannot, it is thought, be less in number than fifty thousand. The dissensions among their priests have opened their eyes, in some measure, to the evils of their religious belief, and they have seen, to some extent, what the Scriptures require of them. Some of them are disposed to come to us for the Word of life; so that we may safely say that a large portion of this people are committed by God, in an especial manner, to the care

of the Board. Can this call be neglected with impunity? Is the Board doing all for this field which its importance demands? This is not intended to express distrust, but to draw your attention to our great need of help. I am aware that we have often made known our wants to you; but I am sure that when you consider the promises of help which we have received, the long time we have waited for it, our daily increasing duties and our decreasing strength, and the numerous important calls for labor in the surrounding villages,—instead of being able to comply with which, we are obliged to see places where we have commenced operations, going back to heathenism for want of more missionaries,—when, I say, you think of these things, you will not, I am sure, blame us for thinking and feeling strongly on the subject. How can we avoid it?

#### Mountain Nestorians.

LETTER FROM MR. LAURIE, AUGUST 8, 1844.

#### Ruins near Mosul.

THE past summer was unusually warm at Mosul. While Mr. Laurie was writing the letter from which the following extract is taken, at half past nine in the evening, the thermometer stood at 102°. Such was the intensity of the heat in the month of July, that Mr. Laurie and Doct. Smith felt themselves constrained, by a due regard to health, to spend a few days in the country. They went accordingly to a small village inhabited by Yezidees, a few hours distant from Mosul.

On their way thither they passed by the place at which the French Consul, M. Botta, is making his interesting explorations. Having spent one entire day, July 19, in examining the wonders which the government of France is there bringing to light, Mr. Laurie has sent a brief account of what he saw on that occasion. Our brethren enjoyed the hospitality of M. Flandin, the gentleman whose name is mentioned below; this fact, together with their acquaintance with M. Botta, gave them peculiar facilities for inquiry and observation.

Sunset found us just emerging from the mounds of Nineveh; and after a ride of three hours and a half, north by east from Mosul, we alighted at the dwelling of the French consul in Khorsabad. His usual residence is in the city; but he has built a house here for the sake of

carrying on his researches with more convenience and despatch.

It is utterly impossible to give any adequate description of his excavations in less space than a volume. But as they are the most interesting hitherto discovered in Asia, I cannot withhold a passing notice, even though I fail in imparting a correct idea of the whole truth. The mound of Khorsabad stands near the north west corner of an enclosed area, which is about one mile square. The walls of this area are similar to those near Mosul, commonly called the ruins of Nineveh. They are mere elongated tumuli, with remains of towers at various distances; and from some examination it would seem they were originally coated externally with large square stones. The top of the mound itself is flat, and between six and seven hundred paces in circumference. It is here that the work is carried on.

It was first begun on the western face where the sculptures reached the surface. They were, however, in a bad condition, and the upper part was totally destroyed. But as the workmen advanced inwards, they were found further from the surface, and in a state of better preservation. Eleven rooms, or parts of rooms, have been excavated. The largest of them is one hundred feet in length by thirty in breadth; and yet scarcely one third of the surface of the mound has been explored. The walls of these rooms are very thick, and are formed of a mass of earth, laid in between two surfaces of stone. This stone,—which some call Mosul marble,—is a sulphate of lime and exceedingly soft. Each block is ten feet high by one in thickness, and of various breadths. On the surface of these the figures are executed in bass relief. Some, nine feet in height, occupy the whole height of the wall. Other smaller ones form two rows, one above the other, with a broad inscription running along between.

The sculptures represent a variety of objects. In one place is a royal feast, with chairs and tables in European style. In another they prosecute a siege; and while some use the battering ram, or advance under the testudo, others fire the gates, while the devoted defenders fall, transpierced, from the walls. In one instance a row of figures in front of the fortress are impaled by the breast. In another dead bodies and headless trunks are seen floating down the river, that flows in front of the beleaguered fortress. The names of most of these castles are

inscribed upon them. Elsewhere, captives loaded with chains, approach the conqueror on bended knee; and the executioner, standing by a pile of heads, waits, with uplifted sword, the nod that is to decide the fate of each one as he passes by. One room is entirely occupied with a royal hunt. The king's chariot is driven through the forests; birds perch on the trees; deer run beneath them; and the timid hare flies at their approach. Slaughtered game bears testimony to the success of the hunters, some of whom are seen carrying it in their hands.

The most remarkable sculptures, however, are those at the gates. These are guarded on each side by a five footed monster, of gigantic proportions. To the body of a bull, fifteen feet high and eighteen in length, is attached an immense human head. The side of the bull is concealed by wings which spring from his shoulder; and the fifth foot was added by the artist, that two might appear in front as well as in the side view. But what is still more strange, the huge monster is sculptured on a single stone, four feet in thickness. How they managed to transport it, or set it up on the mound, is a question no one as yet has presumed to answer. Fifteen of these monsters, more or less perfect, have been found already. In connection with these generally stands the figure of a man with a bird's head, like the image of Osiris in Egypt.

There is a great variety of dress and armor in the several groups. In some cases a large umbrella is borne over the king. Some dresses claim a remote antiquity; while resemblances to a more modern style may be traced in others. But these are things understood better from painting than description. As to features, amid other diversities there is one head that is decidedly African. The sculptures are admirably executed. The muscles are distinctly and correctly delineated, and every countenance wears an expression corresponding to the situation of the individual.

There is a great number of inscriptions, almost every figure having several lines beneath it, and the floor of the passages from room to room being wholly covered with arrow headed characters; they do not, however, exactly resemble any hitherto discovered. They are more complex than the Babylonian; and still less do they resemble those from Persepolis. M. Botta has distinguished some hundreds, each differing from the other, so

that it would seem to be syllabic in its construction. It has sufficient similarity to other inscriptions to allow them to be of some aid in decyphering this. At present, however, it is not known in what language it is written.

The French government now carries on the work; and it has sent out an accomplished artist to take drawings of the whole. Judging from what I have seen, the literary world will have no cause to mourn the absence of the originals. The designs of the Assyrian sculptor are reproduced in all their life, and the copies bid fair to awaken more interest now than did the originals in the days of their glory.

It is the design of the government to issue the whole in the magnificent style in which its work on Persepolis is to appear. M. Botta has already more than a hundred folio pages of inscriptions, and M. Flandin has a still greater quantity of the most exquisite drawings. As many as ninety men have sometimes been employed at once in the excavations; and the work has been prosecuted without interruption during the heat of summer, and still two thirds of the mound remain untouched.

---

### Syria.

#### MR. SMITH'S ACCOUNT OF THE RISE OF PROTESTANTISM AT HASBEIYA.

##### Sabbath—Morals—School opened.

THE present communication is to be regarded as a continuation of the account of the Hasbeiya movement which was published in the January Herald. It embraces the incidents of the last eleven days which Mr. Smith spent among the Protestants, during his first visit. A notice of the second visit may be expected hereafter. The date of the following extract is May 13.

We had continued our evening services through the week for those of our friends who were in town; during the day also we had constant opportunities to converse with individuals. To-day, (Sabbath,) all who had been encamped abroad having returned, we had full meetings. In the morning more than a hundred were present, and I addressed them from 1 Cor. 15:57, having special reference to the death of yesterday. In the afternoon I had also a very attentive audience to whom I addressed a discourse on regeneration, from John 3:5.

Our services were as little disturbed as last Sabbath, though the town was full of people. Yet it seems impossible for a Sunday or holiday to pass here without some quarrels. As the day advances you may hear the voice of contention, loud and menacing, arising from many quarters; and it is well if the day closes without serious injury to the life or limbs of some.

The language used on such occasions is horrible; no species of profaneness, blasphemy or obscenity is spared. I have sometimes felt as if I was almost in Sodom itself. In the use of foul language, I think I have never known a place surpass Hasbeiya. Every day, and on all occasions, you hear it. The women are as bad, or worse, than the men. Degraded as women are in this part of the world, they generally abstain from the worst species of oaths; but here they seem to know no delicacy, and you may hear them swearing by the supreme Being on the slightest occasions. It is from the midst of such a people that we are trying to raise up a community of pious Protestants. And you will be gratified to learn that in this matter our friends are as decided, as in keeping the Sabbath and abstaining from brandy. That some of them are not, in a moment of excitement, occasionally betrayed by old habits, I cannot affirm. But of such an occurrence I have rarely been witness; and even the testimony of their enemies is, that in this and other respects they have improved at least one half. Some now begin to shudder at the language of others.

Mr. Smith had interviews with three brothers of the Emir Saad ed Din, during his stay at Hasbeiya. He was courteously received by each of them; with one indeed he had much conversation on the points of difference between Protestants and other Christians. This individual took the ground of a believer neither in Mohammedanism nor Christianity; and this is probably the position which he really occupies. He was interested, however, in the views of Mr. Smith, and seemed to be pleased with their justice.

On the 20th of May we opened a school for the children of our little community. In the selection of a teacher we were very fortunate. His father is a respectable old gentleman, once wealthy and distinguished for his hospitality, but now reduced in his circumstances, and supporting himself by dyeing. His deportment and conversation are those of a serious minded, honest, industrious man,

and he would be respected in any country. The son is remarkable for his sprightliness; and when we first knew him, he was often enlivening his conversation with his mates by means of anecdotes respecting the Arabs, of which he had collected a large fund in his trading expeditions among the Bedawin. But he showed a good mind, susceptible of serious impressions, and he particularly distinguished himself by the ease and perfect accuracy with which he committed to memory the Assembly's Catechism. In decision and boldness as a Protestant, he was surpassed by none.

On opening the school we determined to break in upon the system of disorder and confusion, universally prevalent in the country. The scholars were arranged into classes; definite hours were fixed for opening and closing the school; and the children were made to study in silence. All were taught the Lord's Prayer, the Ten Commandments, and the Assembly's Catechism; and prayer was offered with them, morning and evening, by B. B. He took the charge of reducing the school to order and of superintending it; and it soon became the best regulated school connected with the mission. I was highly gratified with the marked effect of silent study in taming the rudeness of the boys. From being as wild as Arab colts, they soon became quiet in conduct, abstaining from disorderly sports, and sometimes even reproofing their elders for rudeness in speech or behavior.

The school commenced with thirty children, and it soon increased to more than forty. They were not confined to our community, but Greeks, Maronites and Druzes came. At first a few girls were present; but they soon desisted, out of regard to public opinion, which condemns the attendance of girls with boys. But if we had been able to open a school for them, it would have been well attended. There was room also for another school for boys in a more distant quarter of the town, where many of the Protestants resided; but we did not succeed at once in finding a proper teacher.

The admission of the children of other sects was not wholly agreeable to our friends. They would have limited the privilege to themselves; indeed, this exclusive spirit was very strong at first. If children, not their own, came to meeting, they would fain drive them away; our books they did not like to see circulated among others; and in one or two cases of apostasy, they were inclined to

take back by force books which we had given while the individuals had been with us. Against such exclusiveness we preached, and conversed, and used authority; but it was very difficult to make them understand and sympathize with the catholic principles upon which we act. Indeed I have no doubt that their failure to enter fully into these views tended to widen the breach, and build up the separating wall, between them and their townsmen who remained Greeks.

#### *A Ruse—An Accountant—Mechanics.*

On the evening of the day on which the school was opened, a report was suddenly spread throughout Hasbeiya, that the new Kurdish Governor had arrived within a distance of a few hours. Immediately there was a general cry to arms, and rapid discharges of musketry, in every direction, indicated that the inhabitants were resolved upon resistance. The next morning, however, showed that the rumor was unfounded.

A young Turkish officer is superintending the mines of asphaltum in the neighborhood. He is in the employ of the collector of revenues at Damascus, who is the author of all the present troubles. It has just occurred to the chiefs of Hasbeiya, not only that this man can be no other than a spy to make constant reports to his master of all that is going on, but also that while he is allowed quietly to pursue his labors, it will be clear evidence to the Turkish authorities that the people are not much in earnest in their complaints. The alarm of last night was got up, therefore, that under cover of it this young Turk might be brought into town, as if to secure him from popular violence, but really to stop his work and keep him under arrest. He remained in his forced asylum, the palace of the Emirs, and the working of the mines was suspended until the final settlement of the difficulties. It was thought that the effect of this movement upon the collector would be greater, inasmuch as he has many thousand dollars' worth of asphaltum stored in Hasbeiya, the destruction of which, as he has farmed the mines himself, must be his own personal loss.

Mr. Smith was invited to dine in the afternoon with one of the Protestants in a distant quarter of the town.

The business of our host is to manage the accounts of one of the Emirs, which are kept entirely in his own name. All

the Emirs have persons attached to them in this capacity, whose persons and property are responsible for all debts incurred. The reason of such an arrangement is this, that the power, injustice or pride of the Emirs exempts them, according to established usage, from being sued at law for the collection of debts; and experience has consequently taught the people not to trust them in any pecuniary transaction. I was told that not a single merchant would sell to any Emir the smallest amount on credit.

This state of things reminded me of the former condition of the clergy in Malta. While they continued amenable only to ecclesiastical courts, it was often found so difficult to obtain justice in complaints preferred against them, that there grew up a general dislike to deal with them in matters of business. This became at last so embarrassing to themselves, that many of them received with satisfaction a law that made them amenable, like other people, to the civil tribunals.

Mr. Smith held an evening service at the place where he dined, the necessary arrangements having been previously made.

Our host was known to us as one of the most decided of our friends in the profession of Protestantism. Indeed he has been distinguished for his boldness, being strengthened perhaps by confidence in the protection of his employer. Of those who assembled for worship, the larger part were poor mechanics, such being the character of most who reside in this quarter. Among them there were a sufficient number professing Protestantism to supply a second school with children, and call for a separate evening service. Both these measures were frequently spoken of, and our failure to adopt them is one of the most unsatisfactory recollections I have of my labors at Hasbeiya. The poor people had great need of instruction; their attention this evening, and whenever we met them, showed a readiness to receive it; and while it was not given, I always felt that the proper means to prepare them for persecution and prevent apostasy, by giving them a taste for the precious truths of the gospel, had not been used. But the leaders of the party did not realize the importance of these considerations as we did, and our repeated proposals to adopt a system of labors for this quarter came to nothing.

The class of people of whom I am

speaking, the mechanics of Hasbeiya, have been for a year or two in great distress, and hardly able to earn the most scanty livelihood. Most of them are engaged in weaving, by means of the most simple form of hand-loom, a species of coarse cotton cloth. The raw material is obtained from the plain of Jezreel. When woven the cloth is dyed a dark blue, and sold chiefly to the Bedawin of the Huleh and Hauran. Thus they were able formerly to obtain an easy livelihood, and the town was in a flourishing condition, chiefly from this species of trade. But now the country is flooded with British manufactures, and the looms of Manchester clothe the Bedawin at so low a price, that the poor weavers of Hasbeiya, by the most diligent plying of the shuttle, can scarcely earn eight cents a day.

#### *New Disturbance—Young Men's Party.*

On the following day, May 22, Doct. De Forest arrived at Hasbeiya, with a native assistant, for the purpose of relieving Mr. Smith.

The next day, as we were sitting in our room, the younger brother of the Druze Sheikhs came running in, and told us that the Protestants were in rebellion, and we must take care of them. On looking out we discovered, at the bottom of the town, a body of twenty or thirty of our friends in arms, and apparently in great excitement. Above us, in the opposite direction, were assembled in the court of the Sheikh's house an equal number of Greeks and Druzes, also in a hostile attitude. Before we could learn the cause of the excitement, one of the Protestant leaders came out of breath to assure us, that unless we appeared instantly among our friends, hostilities would commence, and, in his strong language, "the town would become a butchery." We hastened to them; but so uncontrollable was their rage, that it was long before we could make much impression. At length the declaration that, unless they listened to us, we would leave them at once and go home was effectual. The Sheikhs at the same time were holding the other party in check; and between us we succeeded in dispersing both parties in peace. Painful as it was to see those we were instructing betrayed into such rage, we were yet gratified to notice that while they were ready to kill and be killed, hardly a profane word was uttered by the whole company.

Our situation at such a moment was by no means enviable. There was actually no authority in the town, except ourselves, to control these hundred or hundred and fifty fierce mountain spirits. To provoke them to perpetrate some indiscretion was, we doubted not, a result desired above all others by their enemies. How difficult it was, in an hour of excitement, to restrain them, our experience to-day proved to us. And should they be betrayed into any act of violence, both we and they might be sacrificed at once by the rage of the populace ; or, if not, we should undoubtedly be accused to the higher authorities as disturbers of the peace.

The event afforded us occasion to give them much advice on the duties of meekness and forbearance ; and I am happy to say that from that time to the present, through all their trials from mockings and scourgings and banishment and poverty, they have never been betrayed, individually or as a body, into any overt act on which their adversaries have been able to found a complaint against them as disturbers of the peace.

We ascertained the occasion of the excitement, after tranquillity had been restored. I have mentioned the forcible measures used by the Sheikhs, some days before, to oblige the people to desert the town. News received from the delegation at Beirut, a day or two ago, had yesterday and to-day increased their earnestness ; and armed companies of young men patrolling the town kept every shop closed, and obliged every able bodied man whom they found to leave the place. To-day in their zeal, or perhaps in their intoxication,—for they drank freely,—these patrols had beaten two Protestant women, who indiscreetly attempted to defend their sons in opening their husband's shops. The transgressors were Druzes ; and when the report reached the Protestant encampment, that their women, in their absence, had been insulted by that hated sect, their Arab feelings of jealousy and honor were wounded to the quick, and, with the feelings of desperadoes, they flew to arms, determined to avenge themselves or perish. We afterwards learned that the Greeks who were encamped near them followed at a distance, waiting only for hostilities to commence to turn their arms also against them.

The formation of "the young men's party," mentioned below, has an important bearing on the future history of the Protestants.

Another circumstance of permanent importance was connected with the event which I am describing. The increase of taxation on the part of the Turkish authorities, which the whole body of the people were now endeavoring to resist, was not the only oppression they had to complain of. The Emirs, in collecting the ordinary taxes, had long been in the habit of gathering considerable sums for themselves, and benefiting their retainers by quartering them upon the people while the taxes were collecting. The leaders of all the sects had been induced to connive at these extortions by receiving a share of the spoils. It now occurred to the people that they would rid themselves of the extortions, both of their local rulers and the Turkish government, at the same time. The last two or three days of encampment in idleness had afforded them a favorable opportunity to organize. They assumed the name of the "young men's party," and were now arranged, to the number of sixty or seventy, under chiefs chosen from the different sects. Their principles of agreement were that they would pay only the legal taxes ; these they would deliver in person to the collector of revenue at Damascus, and not to the Emir ; and they would allow no officer of the Emir to be quartered upon them.

Such a combination was highly popular ; its adherents rapidly increased to hundreds ; and in due time it became thoroughly organized under a competent number of subordinate leaders. Its first effect was to neutralize the power of the feudal Sheikhs. They became almost immediately mere cyphers. The Emir's authority was resisted as soon as he returned, except as exercised through these new made Sheikhs, and the taxes were absolutely refused until a new valuation of property should be ordered and made.

The insult offered to the women to-day was perpetrated by some of the leaders of the young men's party, and it seemed to augur future animosity. But this was not at once developed, and some fifteen or twenty Protestants remained, for several days, members of the combination.

#### *Druze Khulweh—Hatred of Christians.*

The facts stated below will account for the enmity existing between the Christians of Hasbeiya and the Druzes. The visit described by Mr. Smith was made on the 25th of May.

When the religion of Hâkim, the god

of the Druzes, was transplanted from Egypt to Syria by Derazy, from whom the sect has derived its present name, Wady et-Teim is mentioned as the region where its principles were first adopted. The most celebrated sacred place of that sect is on the top of a hill just above Hasbeiya, and is called Khūliwāt el Biyād. We visited it in company with one of our Protestant friends. Druze khūlwehs, as their sacred places are called, have nothing of the appearance of places of worship, though they are the only places of worship the sect has. They are generally situated quite by themselves, on the top of a hill, on the brink of a precipice, or the borders of a forest, and from this their solitary situation they take a name which means solitude. They are hardly distinguished by their size or structure from common dwelling houses. Cleanliness, simplicity and quiet are their distinguishing characteristics; and the visitor is received with a hospitality so urgent that it is generally impossible, without absolute rudeness, to make even the shortest call and not taste something. Intoxicating drinks and tobacco, however, are never offered. These articles are banished from every khūlweh, and all the initiated are, by their vow of initiation, the strictest totalers. Some of them also abstain from marriage, as an act of meritorious self-denial, and women are universally excluded from residing in khūlwehs. But the occupants often have their families in some adjacent building. At the khūlwehs of Biyād, for they in fact form a little hamlet, we were told that women only came up from town in the morning to cook and clean and keep house for the men, and went down again to their houses in the evening, not being allowed to lodge on the hill.

It was here that the large deposit of Druze books was found in the war of 1838. The Druzes of Wady et-Teim had joined their brethren of Haurān in their rebellion against Ibrahim Pasha. The Pasha called to his assistance the Christians of Lebanon, who were also joined by the Christians of this region. A decisive battle was fought near Shibā, on the mountain back of Hasbeiya, in which the Druzes were defeated. As a consequence these old and celebrated khūlwehs were plundered; the sacred and secret adytm was entered; and the contents of several chests of books were scattered through the country and over the world. But the Christians have paid dearly the price of their trespasses upon

the lives and property and religion of their townsmen. Under the change of rulers the leader of the Haurān rebellion became, for a time, the Governor of Hasbeiya. The Christians were first disarmed; and then, backed by eight hundred Druzes in this province and a thousand in that of Rashzeiya, with all in Haurān, he exacted exorbitant indemnities for what they had lost by plunder, and imposed heavy fines upon all who had been known to take a book. The result is a deep seated enmity between the two sects,—which has descended into the heart of every man, woman and child,—and will probably not be eradicated for generations to come, except by the implantation of a purer and more benevolent faith.

*Last Sabbath—Farewell Service—Damascus.*

Mr. Smith's account of his last Sabbath at Hasbeiya, May 26, is as follows.

The Protestants who were encamped abroad, all returned last evening for the Sabbath; and to-day I have had full congregations. In the morning more than a hundred and fifty were present; I addressed them from 2 Cor. 5: 10, on the final judgment. The effects of the school began already to appear in the children. They sat arranged in order before me, to the number of more than thirty, and remained in perfect quiet, with their hands folded during the whole service. At noon also, they met for the first time in a regular Sabbath school, having committed their lessons during the week. They were instructed by B. B. In the afternoon T. H. assisted me, and addressed the congregation in a very serious and profitable discourse.

The delegation to Beirūt, having finished their business with the Pasha, returned to-day. The chief of the Protestants, in order not to encroach upon the Sabbath, hastened on before the rest and arrived in the night. The Pasha of Beirūt had only reported their complaints to the Pasha of Damascus, and until his answer should arrive, it was thought important that the people should remain abroad. Indeed they had brought an order from Beirūt to the Governor of the neighboring province to receive and protect them until their difficulties could be settled. Expecting, therefore, that our friends would absent themselves again to-morrow, and intending to leave myself on Tuesday, I made a farewell exercise of the

evening service. The fifth chapter of Matthew served as the basis of my remarks. The number present was large, their circumstances were peculiarly adapted to the subject, and I never felt so deeply the force and value of the instructions of the Savior, especially on forbearance, benevolence and active usefulness under persecution. The most serious attention was given, and the preciousness and solemnity of the occasion seemed to be felt by others as well as myself.

From Hasbeiya Mr. Smith went to Damascus, at which place he remained from May 29 to June 3.

My arrival in the city was soon known, and my connection with the movement at Hasbeiya drew many visitors. Some were spies; some hoped for secular advantages from a change of religion; some wished for release from ecclesiastical tyranny; and a few perhaps had a desire to know the truth. On the Sabbath a small congregation assembled to hear me preach. My impression from the whole was, that if we had protection from persecution to offer, and would admit to the sacraments of the church upon as easy terms as the other sects of the country, there would be even in Damascus a rush for Protestantism, and in a short time we should have a numerous sect. But who would want a church thus composed? I felt perfectly contented that there should remain some danger of persecution, as a check upon the mercenary and the mere lovers of change; and I was strengthened in my resolution firmly to adhere to those high views of qualifications for church membership, which are the glory and salvation of the churches founded by the Puritans.

Among the persons who called upon Mr. Smith was an Arab Greek, of great influence in ecclesiastical affairs, and a confidential adviser of the Patriarch. On hearing a full account of the Hasbeiya movement, he admitted that he did not see how the missionaries could have acted otherwise than they did.

At the table of M. M. I had my first interview with the Emir Saad ed-Din. The political affairs of Hasbeiya had not terminated to his satisfaction, and he was loud in his complaints against the government. The increase of taxes had indeed been relinquished, and the newly appointed Kurdish Aga had been deposed. But though the Emir had offered the Col-

lector of revenues a bribe of more than thirty thousand piastres, he had lost the appointment, and it had just been given to a third person.

### Constantinople.

#### LETTER FROM MR. DWIGHT, AUG. 1, 1844.

##### Interesting Deaths.

MR. DWIGHT has been accustomed to send to this country, from time to time, copious extracts from his journal, for the purpose of keeping the public informed of the most important occurrences which may have passed under his observation. The present letter takes the place of one of these communications, and it covers a period of four months. The facts selected are intended to throw light upon the reformation now in progress among the Armenians. "Although I know of no great event to be recorded," says Mr. Dwight, "which indicates a crisis, yet there are many circumstances which most clearly and satisfactorily show the truly spiritual and promising character of this work."

Previous numbers of the Herald have contained notices of the happy death of several of the Armenian brethren. Within the period embraced in this communication, three others have finished their course.

One was a teacher of no small reputation; he had been known to us for some time previous as a very intelligent and enlightened man, though we had personally known but little of him. He was very intimate, however, with some of our Armenian brethren. He died of consumption, and thus had abundant time to contemplate death and prepare for the solemn event. Nor did the near approach of the king of terrors alarm him; but, on the contrary, he was filled with peace and joy in view of his approaching dissolution. He spent an hour, previous to his death, in addressing those around him, expressing the most confident hope in Christ, and declaring that although his body was about to die, his soul was certainly going to be with Christ. "My hope," said he, "is in Christ alone; neither is there salvation in any other."

He then spoke of the deplorable condition of his own nation, under the blighting and deadening influence of superstition; "but," said he, "a nation will shortly rise up out of my nation, which will follow Christ alone, and it will become very great and will ultimately prevail."

He then spoke with great satisfaction of the progress of the gospel among his countrymen, and said that this was the only true way of salvation. He died commanding his spirit to the blessed Savior.

The second case was that of a translator who had, for many years, given evidence of being a truly renewed man.

One morning I heard that he was very low, and I immediately hastened to him. I found him incapable of speaking loud, or of whispering even, except with the greatest difficulty. I saw that he could not live long, for his extremities were already cold, and his pulse was very irregular and frequently wholly imperceptible. In order to understand the true state of his mind, I asked him whether he expected to recover. He replied in the negative. I then inquired, "Do you find Jesus to be near and precious to you now?" "Yes." "Do you feel ready to die in Christ?" "I do." He then made a great effort to speak, but I begged him not to fatigue himself, as I could do the talking. He persevered, however, and with great difficulty, yet with perfect distinctness, said, "I feel that I am a great sinner; but I know that Jesus is mine and I am his." After repeating to him some of the promises, and speaking of the only ground of the sinner's hope, I took my leave with the strong presentiment that it was for the last time. Within three or four hours from that time his soul took its flight into the world of spirits. A priest of his church had previously come to administer the consecrated bread and wine. This is deemed essential before death, in order that the believer may be prepared for entering the heavenly world; and without it the soul is not considered safe. He declined receiving the sacrament, however, on account of the superstition connected with its administration in the minds of the people.

Of the remaining instance of death among the native brethren, Mr. Dwight writes as follows:

He was a most regular attendant at our preaching, and it was a pleasure to notice with what deep interest he listened to the proclamation of the gospel, drinking in every word as though it were the only life of his soul; and often has he gone away weeping, and expressing to his Christian brethren his deep satisfaction in the truths he had heard. He was exposed to much obloquy for the gospel,

and scarcely ever did he leave his home to go to the place of preaching, without first encountering the most cruel reproach from members of his own family, and especially from his own wife, for having chosen this "new way," as it is called. He uniformly bore these reproaches with the utmost meekness, and never returned railing for railing; nor was he deterred from pursuing that path which his conscience told him was the only way of truth and life. He was called away so suddenly that before hearing of his illness we heard of his death. His end, however, was peace; and we have good ground for the belief that he is now a glorified saint in the presence of that Savior, for whose sake he so willingly and patiently endured reproach while in this world.

Mr. Dwight concludes the foregoing notices with this pertinent inquiry, "What friend of missions will not acknowledge that all the treasure expended, during the present missionary age, for the purpose of bringing men to a right knowledge of the gospel, is a mere trifle when compared with the inestimable value of such hopes?"

#### *Desire for the Word—Views of Sin.*

THE encouragement which our brethren have in their work, will in part appear from the extracts which follow.

The number of attendants at our preaching services, and also of visitors at the khan, is steadily increasing; and new cases of serious inquiry are continually occurring. The room in which our preaching is attended, is in fact quite too small for us; and we have been obliged to throw open an adjacent apartment to accommodate all who come. What we are to do for a suitable place for preaching we do not know. We need and ought to have, at this very moment, a small chapel erected for this object; but whence are we to obtain the necessary funds? I know of no more profitable way of investing the requisite amount; and I see not how we can expect our congregation to be much enlarged unless we make a suitable provision for it. And yet I confess that I do not at present feel much encouraged in the hope of being soon supplied with funds from America. May the event prove that I was altogether too unbelieving!

At the khan also our room has become too strait for us, and we shall probably, ere long, open another room in a different

khan, and make arrangements that will enable some one of us, in one or the other place, to receive visitors nearly every day.

At the date of this communication, Mr. Dwight's preaching service for females had been interrupted by the hot weather of the summer. But strong desires had been expressed, that it might be resumed, notwithstanding the inconvenience which some must encounter in attending, and he was expecting to comply with their wishes.

Two vartabeds have occasionally attended the public preaching service on the Sabbath; they have also made repeated visits to our brethren for the purpose of making inquiries respecting the meaning of different passages of Scripture. One of them has resolved to preach nothing but Christ and him crucified; and he declares that he can never again perform all the duties required of him by his office. Already has he been threatened with persecution. There are a few other vartabeds of enlightened views; but their cases have been mentioned in previous numbers of the *Herald*.

The following statement furnishes evidence of the genuineness of the work now going forward among the Armenians, which no Christian will gainsay.

Among our Armenian brethren there is evidently an increasing conviction of the enormous evil of sin, and a disposition to search deeply their own hearts and compare their secret thoughts and motives with the perfect standard of God's word. I have never seen in America more pungent views of the dreadful evil of sin and the plague of the heart, than I have lately witnessed here. Some four or five of our brethren went to a health retreat in the vicinity of the capital to spend a few weeks for a change of air; and, finding many of their worldly countrymen who had gone there for a similar purpose, they immediately began to labor for their salvation. Prayer meetings were held daily for two or three weeks, at which the Scriptures were read and exhortations given; and although at first they were alone, before they left some fifteen or sixteen were in the habit of attending with them; and some who were decidedly hostile, became, it is hoped, the true children of God. These brethren themselves were greatly revived and quickened. One of them said to me, after his return, "We thought, before we went there, that we knew something about Christ, the deceitfulness and wickedness of our own hearts, the Holy Spirit, and the value of prayer; but we find that we knew nothing before; and even now we know very little as we

ought to know it; but we never knew so much before."

*The Work in the Interior—A Bishop answered—An Inquirer.*

Three or four of our Armenian brethren have travelled in the interior, during the period embraced in this communication, and they have been enabled to bring the pure doctrines of the gospel into contact with many minds. They have generally found an unexpected readiness on the part of the people to listen to the word of God, and also to receive evangelical tracts and books; for the latter, in many instances, they were willing to pay. Two of our most promising young men, whose hearts seem to burn with the love of Christ, are now absent in the interior. We understand that in one town which they visited, where, in consequence of the oppressive acts of their Bishop, the whole community had nearly gone over to the Pope,—a papal emissary having been sent among them for the purpose of persuading them to adopt this course,—they were highly useful in influencing the people not to cast themselves into the snares of Rome. We trust that many, there and elsewhere, will not only be delivered from the dangerous errors of the papal delusion, but be brought into the full light and spirituality of the gospel, in consequence of the zealous efforts of our Armenian brethren.

A specimen of the boldness and discrimination of the evangelical Armenians is furnished by the following extract.

A female who, with several members of her family, gives evidence of true piety, was lately thrown into the company of a Bishop of some distinction who had formerly been acquainted with her, but had not seen her for some years. "I hear," said he, "that you and all your household are become Protestants." "I do not know what you mean by Protestant," was the answer. "All I desire is to be a true Christian, and to follow where the gospel leads me." On this he rejoined, "So then you also are deceived." "I am nothing more nor less than a Bible Christian," she replied. "What do you preach to us for, if you do not wish us to listen to the Bible and obey it? Have you not always preached to the people that they must follow the rules of Christ and forsake every sin? This is just what I and my house are endeavoring to do; and do you now dare to tell me that in doing so

we are doing wrong?" The Bishop here dropped the subject. The female herself related to me the conversation, and, at the same time, expressed the greatest joy in believing in Jesus, and also a readiness to suffer reproach and persecution for his sake.

The following incident will show how wide an influence our brethren are sending forth.

Having had an unusual number of visitors at the khan, one day, and being exceedingly fatigued, a good brother came in, just as I was getting ready to return home; apologizing for coming so late, he said that he would not detain me. I begged him to sit a few minutes, however, and we soon entered into an interesting conversation, during which a plain looking Armenian, whom neither of us knew, introduced himself as an inquirer. He had in his hands one of our tracts which he had been reading; and he opened to a passage that was to him, as he said, unintelligible, and desired to have it explained. It proved to be a quotation from Christ's words to Nicodemus, "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." I most joyfully entered upon an explanation of the passage, and from that text preached to him the necessity of an entire moral change, in order that he may be fitted for heaven. The good brother who was with me, also addressed him in a very simple and forcible manner. I could not but feel that God sent that brother into my room, just as I was going out, to detain me until this new inquirer should reach the place. Perhaps the truths which he heard in that short interview, may, by the blessing of God, be the means of his eternal salvation. I afterwards learned that he was from a town, hundreds of miles in the interior of Turkey.

#### *Books written against the Missionaries.*

Mr. Dwight next proceeds to describe a new phase of the opposition which the Jesuits are constantly making to the operations of our brethren. Mr. Boré who is mentioned below, has appeared in so many characters in the East that it is difficult to say which of them fairly belongs to him. At Oroomiah he was a scientific traveller, a humble school teacher, a colonel with sword and epaulets, and a French Consul General, destined to the Holy Land. He is undoubtedly a devoted servant of the Jesuits; indeed it was in their monastery that he published the works described below. His

communications appear in the *Annals of the Lyons Propagation Society*, and it may be inferred, perhaps, that he is one of their emissaries.

Mr. Boré's design is to hold us up as objects of ridicule, hatred and contempt, and to rouse all classes of the people against us. In order to accomplish this he hit upon the expedient of publishing a series of books or tracts against us, in the Armenian and Armeno-Turkish languages. His first work was in the Armenian. It was a translation from the French of a most ridiculous account of the conversion of a Jew at Rome, by means of a miraculous medal of the Virgin Mary, which a papal friend had persuaded him to wear! It is a most foolish story, well fitted for an age of monkish trickery and cunning, but exceedingly ill adapted to the present condition of the Armenians. The edition is interlarded with various slanders against us.

The next book from Mr. Boré's manufactory was in Armeno-Turkish. It was entitled, "The Armenian of Van and the Protestant Preacher." Up to the present time, seven numbers of it have appeared, containing from sixty to one hundred pages each. It is written in the form of a dialogue, between a Protestant preacher, an Armenian vartabed, an Armenian from Van, and a pretended Protestant convert from the Armenians. Various slanders are introduced against Protestants, such as that we are allowed by our religion to have as many wives as we wish, and that we do not believe in the divinity of Christ, &c. Mr. Boré has also made various extracts from our journals and letters in the *Missionary Herald*, referring to the year, month and page, by which he hoped to excite much odium against us. Particular pains have been taken to publish whatever we say, that is favorable, of the character of the ecclesiastics; and this is brought forward as evidence that we reckon those persons as inclining to Protestantism, if not really converted; and whenever we put the names of such persons in initials only, he has given them in full, according to his understanding of the case.

Extraordinary efforts have been made to secure a general circulation for these books; and, among other artifices, handbill advertisements have been stuck up about the streets, having on them the words Protestant Preacher in two inch Armenian capitals, in order to attract attention. This is the first instance that has come to my knowledge in which such an expedient has been resorted to in Con-

stantinople, to get a book, printed in any native language, into the market.

It might have been anticipated that some excitement would be raised against us by the publication of such books in such a manner; but hitherto the experiment has entirely failed. And not only so, but the blow intended for us has in part, at least, recoiled upon the head of the party who aimed it. Among all classes of the Armenians a stronger prejudice than ever has been excited by these publications against the Jesuits. The ecclesiastics are indignant, because several of their number are held up for ridicule before the people. The common people are angry, because some of the characters who figure in the dialogues, are represented as being exceedingly low and ignorant Armenians, and are thus made a laughing stock. The bankers are displeased, because the tendency of such books is to create excitement, and to expose the Armenian community to the ill will of the Turks. And the reading or literary class are offended, because Mr. Boré puts sentiments into the mouth of an Armenian vartabed,—an important character in the dialogues,—which are abhorrent to their views, and could proceed only from a theologian of Rome.

A book has recently appeared from the papal Armenian press of Venice which purports to be a translation from an English work, written by a nobleman who renounced Protestantism for Romanism. Notes are added to the translation, and in other respects it is obviously shaped so as to counteract, if possible, our influence in the East. It is much more respectful than Mr. Boré's books, though exceedingly childish in argument. It is evident that the papists feel alarmed at the spread of evangelical sentiments in this eastern world; and this should encourage our friends and patrons at home to redouble their efforts. Certain it is that papacy is not to be foiled, except by the most vigorous and persevering endeavors; by preaching every where the truth as it is in Jesus, and looking to God alone for success.

*Greek Patriarch prescribing the Bible—  
Vicar Apostolic.*

Under the head of opposition to missionary labor in the East, Mr. Dwight alludes to the following document, addressed by the Greek Patriarch at Constantinople to all his bishops. It was issued, July 9, about a month after the Pope's recent bull, anathematizing Bible Societies, &c.

"And in the days of our most holy predecessors, as well as in our own, the church has not failed to write, and to command your holiness most carefully to see to it, that within your diocese there be neither bought, nor sold, nor read by the Christians under your charge, anti-religious, anti-government books, such as entirely corrupt the Christian people in their politics, their religion and their morals. And we do not doubt that, obedient to ecclesiastical authority, you will discharge this your episcopal duty, and watch most diligently that the Christians within your jurisdiction be not injured politically, religiously, or morally. And especially influenced by the fact, that the Old Testament has recently (in the year 1840) been translated from the Hebrew, we would recall to the remembrance of your holiness what the church has written at different times concerning this subject, commanding you unchangeably to persevere in such watchfulness, and take good heed that this Old Testament, recently published, be neither sold, nor bought, nor read in your diocese, as not being received by the church, nor any kind of anti-religious, anti-government book. You are to prevent the Christians in your diocese from the sale, purchase, and reading of such corrupt books, that they may not be corrupted in their politics, their religion and their morals; and you are, by your counsels and instructions, to confirm them in their civil and religious duties, that you may please God, the royal government, and your holy mother herself, the great church of Christ."

Respecting this document, Mr. Dwight makes the following strictures.

It is strongly implied in this circular that the reading or circulating of these books must be considered, not only as an act of hostility to the church, but also as rebellion against the Turkish government; thus politics are mingled with the question. And yet, strange to say, the only book mentioned by name in the whole letter is the new translation of the Old Testament from the Hebrew into modern Greek, which was made under the direction of the British and Foreign Bible Society! The Bible, therefore, in a language which the people can understand, is the most to be feared among all the dangerous books issued from the press, and is to be ranked as "anti-religious," "anti-government," and "anti-moral!!" And this is the opinion, published formally, of the Patriarch of all the

Greeks;—of that church, which, according to their own notions, is the only true church, and out of the pale of which there is no salvation!

The subjoined item of intelligence may be read with some interest, especially in connection with the foregoing statements.

The Vicar Apostolic of the papists in Constantinople has lately published an address to his flock in French, in which he calls upon them to awake to the importance of making efforts, by contributions and otherwise, in aid of the Lyons Propagation Society, and with special reference to the gathering into the bosom of the papal church all the heretics in these eastern churches; that is, the Greeks, the Armenians, the Jacobites and the Nestorians. This letter has given great offence to the Greeks; and it is reported, on good authority, that even the foreign ambassadors of the great papal powers have expostulated with the Archbishop on his folly, in putting forth a tract so adapted to excite religious animosities.

In conclusion Mr. Dwight remarks, “I feel confident in the assurance that, with the blessing of God, there will be a certain and speedy triumph of the gospel here, provided there is a vigorous application of the appointed means to the extent demanded by the circumstances of the case. I feel that we are called upon to labor far more zealously than we have ever done, with more simple faith in God and love for the souls of men; and also to exhort our brethren at home to be instant in prayer for us and the people around us, knowing that if they are, they cannot withhold the necessary means for the energetic prosecution of this work, on which we have been sent forth.”

### China.

LETTER FROM MR. POHLMAN, JULY 3,  
1844.

#### Arrival at Amoy.

MESRS. Doty and Pohlman left Pontianak April 8, and arrived at Singapore at the end of ten days. They there found letters from Mr. Abeel, calling earnestly for help, and urging them to join him immediately. Accordingly they left Singapore for Amoy about the 1st of June. Their arrival is announced in the present letter.

I am privileged to write you from “the land of Sinim.” It is ten days since we arrived. Our passage from Singapore was pleasant, and we had the pleasure of

touching at Macao, where we met the mission circle, and were cheered on our way. We reached this in three weeks from Singapore, and stopped three days at Macao. As soon as the vessel hove in sight, our friends supposed we might be passengers in it; and before the anchor dropped, Doctors Cummings and Hepburn, and our dear brother Abeel, were on board to give us a hearty welcome. Mr. Abeel is much altered since he visited Borneo. He is gradually declining; but though his outer man fails, his inner man is renewed day by day. He preaches to the full amount, and often beyond his strength. And how could it be otherwise with him? He is the only preacher; and from day to day sixty, seventy, eighty, and sometimes a hundred hearers hang upon his lips at the hospital. Besides this, he is chaplain, and preaches in English to an audience of about twenty or thirty. From this latter we shall relieve him. As regards the former we cannot as yet. Our tongues are again tied. This strange puzzle of a language has so many dialects, its tones and inflections are so nice, and of such indispensable importance to being fully understood, that in many respects, it is like beginning anew. The dialect we have studied is not spoken at all in this province. Do not understand me that all our labor is lost. Not at all. What we have acquired is of essential service. I am persuaded we shall get this new dialect in half the time it would take a new comer. My hope is that by the aid of analogical resemblances in words and phrases, by diligence and God's blessing, we shall be able to hold forth the Word of life in one year from the present time, in this great metropolis. I say one year at the extent. Perhaps it may be done in half that time.

We are pleasantly situated in a Chinese house. We have been favored in all respects. The island of Koolongsoo is a delightful spot. Its length is about one mile, with a surface of hill and dale and rocks. Here and there are plantations of rice. And now a village appears, and now a ledge of granite. The Chinese inhabitants fled when the English took possession, and have not yet returned. It is supposed that the Island will be permanently retained as a place of residence for foreigners. It is only a few minutes row from Amoy, and boats are constantly going to and fro.

Doct. Cummings is located at Amoy city, and we all intend to go there daily to get among the people. I fear Mr. Abeel

will suffer much here this summer. A sickly season is predicted, though we hope it may not be so. We are happy, dear brother, in our opening prospect. The contrast between this and Borneo, for Chinese operations, is most striking. Instead of four or five hearers, there are as many tens daily at the hospital. Many are most attentive listeners, and some are known to have abandoned idolatry and commenced praying. Nothing is needed but the Holy Spirit to cause the wilderness and solitary place to be glad, and this desert to blossom as the rose. We say to all our friends, "Brethren, pray for us." This is, I know, an old request; but it is our only one. We are absolutely dependent creatures. Our own strength is perfect weakness. Let us, one and all, lay hold on Almighty strength.

---

LETTER FROM DOCT. PARKER, AUGUST 1, 1844.

*The Treaty between China and the United States.*

THE following extract contains some items of intelligence, which encourage us to hope that God will give full effect to his apparent purpose of opening China to the gospel of his Son.

Agreeably to the permission granted by the Prudential Committee, Mr. Bridgeman and myself yielded to the wishes of Mr. Cushing to give him such assistance, in his negotiations, as our knowledge of this language enabled us to render. It was not without reluctance that I turned aside for a time from my appropriate labors. But the prospect of having so good an opportunity, thus providentially offered, to promote the great object of my life in China, induced me to make a strong effort to overcome the many obstacles which were in the way. The result has more than realized my expectations. Nearly everything that America could ask, or China consistently concede, has been secured. Among the important objects gained, is the article which provides for the erection of hospitals and temples of worship at each of the ports of Canton, Amoy, Fu-Chau, Ningpo and Shanghai.

In a political point of view, the opening of a channel of direct communication between the government at Washington on the one side of the world, and the court at Peking on the other, is a desid-

eratum of great moment in its influence upon both nations. In a moral point of view an object has been gained, perhaps outweighing all the rest. Mr. Cushing has not reached Peking, as he might have done; but he has obtained for his country a full equivalent, by the confidence and good will that have thus been secured. I am convinced that a real bond of friendship now unites these two great nations of the East and the West.

A strong local prejudice towards all foreigners, the natural offspring of the late war, exists among the uninformed populace of this city and neighborhood, and also among a class of bandits and outlaws who desire nothing so much as these out-breaks of anarchy and confusion, which are their harvest for plunder. But in time, under judicious management on the part of the Chinese government and foreigners themselves, this feeling will subside. I am inclined to think that it will not wholly pass away, however, till the causes have spent themselves in a few more popular disturbances. How soon the next eruption may come, no one can predict.

Mr. Bridgeman writes, under date of July 18, "This treaty, if ratified, will secure no inconsiderable advantages to the United States, and, indeed, all that could be asked under existing circumstances. Mr. Cushing has carried himself through these negotiations in a spirit and manner alike honorable to himself and the people he represents."

---

Borneo.

LETTER FROM THE MISSION, JULY 12, 1844.

*Encouragement—Progress.*

THE departure of Messrs Doty and Pohlman for China has already been mentioned. In consequence of this step, the Borneo mission consists at present of only three members,—Messrs. Youngblood, Thomson and Steele,—from whom this communication has been received. The following extracts will be read with peculiar satisfaction by those who have feared, not without some reason, that our brethren would not be allowed to prosecute their labors without serious interruption. Their success has been as great as the difficulties with which they have been obliged to contend, authorized us to anticipate.

We are cheered by promise rather than by tangible success, such as we

could present distinctly to friends abroad. With pleasure we record that from "the powers that be" we have, during the past half year, experienced favor rather than interruption, the Resident of Pontianak having evinced a most gratifying friendliness. In January, two of our number visited the Penambahan of Landak,—from whom was received, in 1842, permission to settle at this place,—and found him apparently an honest friend. He was removed by death, May 31, and his nephew succeeded without bloodshed to the throne. A recent visit to him, which we deemed requisite to the interests of the mission, has led us to believe that under God all will be well also under the new dynasty.

Since our last letter there has been a steady increase of confidence, and we trust that we have now the beginnings of two permanent schools. A regular attendance cannot yet be secured; but there has been a truly pleasing degree of punctuality since the middle of March last; and we are entitled to speak of fifteen or twenty as scholars, while a large number have mastered the alphabet and made some progress in spelling. We cannot present this subject to you as it delightfully affects our own hearts. We can, it is true, state that parents who formerly feared that our object in asking their children, was to win their confidence and make them slaves, now appear to think far less unworthy of us; that whereas those children were then refused, they now are sent. But such a naked presentation of the cheering fact, is a cold one indeed. We cannot paint to you, however, the intelligence and the affectionate confidence of these little ones, their delight in obtaining new and elevating ideas, their unselfish rivalry for an approving word or smile from the teacher they have learned to love. These cannot be adequately expressed, but you will rejoice to know that our Father is granting such gladdening tokens to your brethren. The number of boys has seldom been more than seven. Of girls there have been more; and these latter receive instruction in needle-work and vocal music, in addition to the usual lessons in spelling, reading and writing. The ages in both cases range from six to fifteen years. In this department we have had, since May 10, a useful auxiliary in the person of a young lady from England, under the patronage of the Ladies' Society of Geneva for Promoting Female Education in the East; and it is our intention to erect, at an early day, a build-

ing, to be used at first for school exercises and Sabbath services, of which we hope to speak at some future time as a boarding school. The average time in which the pupils learned the alphabet was one week, a proof, we believe, that stupidity belongs not to a Dyak. The Sabbath service has of late been frequently attended by thirty-five to forty persons, and much intelligent attention is manifested. These are truly "small things," but it is still their "day;" and instead of faint-heartedness that we see no greater results, we ask you to join us in most fervent praise to God for the changes we have witnessed, and that each day brings advancement. Far be faint-heartedness from us, and from all who love the Lord! Were we not all guilty and faithless, he would appear in mercy; and the secret of his absence from us may be sought in our absence from the throne of grace. If Christians would hear of the downfall of paganism, the church must pray, must agonize in prayer, remembering Gethsemane.

In relation to the "useful auxiliary," above referred to, Mr. Pohlman writes from Singapore, April 27, as follows: "About a week before we arrived here, a vessel left for Pontianak with a young lady from England, Miss Poppy, who is sent out by the Ladies' Society for Promoting Education in the East. She expects to join our mission and to reside in the family of Mr. Thomson.

#### Appeal.

We rejoice that the Dyaks have found a home in American hearts. We rejoice that so long ago as April of the year that is gone, men were invited to our help, in view of our prospective feebleness when two of our number should depart for China. The separation in view of which the call was made, has occurred; and though as yet we hear of no response, we will still look with trustfulness to our brethren in the Christian West. Even now stout hearts may be advancing to our help; but the issue is with God. We will not believe that the call can stand unanswered until our words shall meet your eye. Discouragement, which formerly existed in the shape of uncertainty, is removed. We have a home among a friendly people, in a land that is beautiful, though waste, and our prospect is cheering to the soul. Our day of success may be far distant, but the spirit of labor and patience must be ours while we go to our closets with large petitions for present blessing.

Do any object to the term of residence at Batavia? We trust that the detention henceforth will be chiefly formal, and that any designing to join us may, by respectful petition, after a very short stay, obtain permission so to do. The answer of the Governor General to our appeal and remonstrance has at last reached Pontianak; and though the Resident did not see fit to give us a written copy of it, or even to specify the items it contained, yet he did say that the purport was altogether favorable; that his Excellency wished no hinderances or restrictions to be put in our way, and that he hoped there would be no future occasion for complaint. And we are glad to say that every present demonstration bids us confide in the good disposition of those in authority. We trust they now understand what is expected from them by their superiors. Is Batavia regarded as the house of disease and danger? We give you our united opinion that it is not more so, in its European quarter, than New York city, Crotonized New York. Nor did either of us experience any illness there, during a term of one to two years; which does not often occur in your fairest country villages.

We might urge this matter by many solemn and holy sanctions, but we cannot—in all frankness and love of truth we say it—we cannot, without imputing to our fellow Christians neglect of the souls of men; and shall we do this? They have not come up to the help of the Lord, we prefer to believe, because they have not studied the subject. We entreat them now to consider this question seriously and without distraction. Let them regard this immense island, whose extent by the best modern maps is through ten degrees of latitude, and as many of longitude, as a field of labor to be traversed, in the Master's own time, by the heralds of the cross. The standard of Islam has long been here, and the idolatry of China's offspring also long. But the Dyak, the original inhabitant, is yet unbound by the system of falsehood. Our German brethren have entered at the south; we are penetrating from the west; and the language of our case is, "Brethren, pray for us;" while to some of you it says, "Come over and help us."

Our last words are, that our courage and our hope are strong; they cannot be otherwise, as we behold so many about us in whom the intelligence of manhood is blended with the docility of unsullied and unwarped childhood. They have

their superstitions and their vices, but as learners they can be looked upon only with confiding gladness. Tell those whom we represent that their time is short; that it is their duty and their privilege to do something by which the world shall, by God's blessing, be the better for their living in it; that it will be a sustaining reflection when death's commission shall be presented to them, that they have *done what they could*. And oh, if there be one refusing professor of religion, one unhappy person who knows something of heathen wretchedness, and believes that heathen go down to a twofold death, and who yet loves houses and lands more than Him whom he calls Master, and that Master's cause, charge him that, moment by moment, the scroll record of time is gathering toward heaven, and that not one of his displays of covetousness will there be regarded as an evidence of faith.

### Siam.

LETTER FROM MR. CASWELL, APRIL 8, 1844.

#### *Preaching to the Siamese—Romanism.*

MR. CASWELL suffered much from ill health, during a considerable part of 1844; indeed fears were entertained, at one time, that his work as a missionary would be brought to an early close. This letter shows, however, that he has been permitted to resume his labors.

Yesterday, for the first time in five months, I took my turn in preaching at our English service. Last Tuesday I commenced going to the tract house for daily preaching. It was thought desirable to occupy that place more than heretofore. I do not distribute tracts, but aim to do as much preaching as I can. Doct. Bradley goes there, as usual, four days in a week, and does as much by way of distributing tracts as, perhaps, is desirable. If I should consent to distribute, I should be so constantly pressed with the cry, "Beg a book," "Beg a book," that I could do nothing at preaching. This is the most serious objection that I know of to the distribution of tracts here. The mind is so set upon getting a book that it will not give attention to what is said. Do not understand from this, however, that we are not united on the subject of the importance of tract distribution. This is not the case. But

it is still true, that the draw-back which I have mentioned, exists in Bangkok.

I can have as many hearers as I wish. I usually find it expedient to take my stand under the verandah, till a few have collected around me; I then invite them to go inside. The Siamese are very different from the Chinese, in respect to the attention they give to one who is preaching to them. Indeed they are far behind the latter in point of civilization. Were I a missionary to the Chinese, the more I could get around me, the better pleased I should be. They would either be still and listen, or get up and leave. Not so, however, with the Siamese. You can scarcely get a dozen together without finding one or two or more, who have some silly question to ask; and they will ask it, and will be heard. For this reason I always dread getting a large company of hearers. Were I master of the language, it would be quite a different matter. I could then hope to use my tongue so as to turn the laugh against such persons, or silence them in some way; whereas now I am obliged to see them carrying the whole company of hearers away by some foolish but witty saying, while I am completely powerless as to any counter influence which I can exert. I choose, therefore, to get a few hearers inside the house, and then preach to them as well as I can. They feel under greater restraints there than when outside.

The amount of preaching done by the brethren of this mission, appears to be steadily increasing. "The tract house," says Mr. Caswell, "is pretty fully occupied by Doct. Bradley, Mr. Peet and myself. Mr. Johnson is diligently and successfully at work. Mr. Hemenway spends much of his time in visiting families and preaching to them." The fact stated in the following paragraph is full of admonition to Protestant Christians.

I have to-day visited the Port Captain, one of the principal men among the Roman Catholics here, who informed me that several of their missionaries are now on a tour to the north and west; that those who have gone west have proceeded as far as the boundary between Burmah and Siam, and those who have gone north have proceeded as far as Chiang Mai, which is a Laos country at the extreme of the Siamese territory in that direction. They are before us and will be every where. How wonderful are the resources of Anti-christ! When shall we see the standard of the Lord evidently lifted up against him?

The probability is that there will be a state of feverish excitement among the Siamese for some time to come, owing to the difficulties between them and the English. What the English will do, we cannot of course say. We are all expecting, however, that they will send an embassy to demand satisfaction of some kind. Probably they will demand a new treaty, more favorable to commerce than the old one.

In a postscript, dated April 13, Mr. Caswell adds, "Yesterday the teacher of the Chinese boarding school was examined and propounded for admission to the church."

#### Oregon Indians.

LETTER FROM MR. SPALDING, APRIL 8, 1844.

#### Progress at Clear Water.

MANY months have elapsed since any letter has been received from Mr. Spalding. This delay has been occasioned in part by the difficulty of transmitting communications to the States, and in part by protracted sickness. The life of Mrs. Spalding was despaired of for many days; and before she began to convalesce, Mr. Spalding was laid helpless upon his bed. Both of their children were subsequently attacked by the same complaint, the scarlet fever; all, however, have been restored to comfortable health.

The following statements show that God has not entirely withheld his blessing from the station at Clear Water. Not only have the educational and religious prospects of the Kayuses, residing in that vicinity, materially improved; they are also making considerable progress in the arts of domestic and social life. "The natives," says Mr. Spalding, "make astonishing advances in husbandry; they add to their former crops about twenty-five per cent every year. Ploughs are in great demand; for the purchase of these they are reserving their last furs, but only now and then can they obtain one."

Before I had sufficiently recovered from my sickness to stand upon my feet through the day, and long before Mrs. Spalding could be left alone for any considerable length of time, I resumed my work on the school-house, which was but partly framed, assisted by an ignorant sailor. But by the blessing of God the house, fifty feet by thirty, was raised and inclosed. Mr. Lee arrived in time to assist in putting down the floor, making

the window-sash, doors, &c.; and when the house was completed, he took charge of the school.

The house was soon filled; and the scholars continue to manifest the same anxiety as heretofore to learn to print with the pen, also to read, especially the word of God. As usual many chiefs and principal men, and, in some instances, several hundreds of people from the distant bands, arrived early in the fall, and remained here through the winter, most of them being in school.

Our plan of instruction is the same as formerly. Lessons are prepared from Scripture, or translations of Scripture are made by me, and printed with the pen in the books, usually, of those who are too old to print for themselves; these are copied by the whole school into their own books, and then read and spelled. My days were spent in preparing and printing a small hymn book of thirty-two pages. A small book of select portions has been commenced, the type being partly set; but as I am not acquainted with the business, I make but slow progress. My evenings were spent in preparing lessons for the school; but as many of the pupils are now able to print with the pen, about as fast as a common person will write, it often took me till eleven or twelve o'clock at night to prepare enough for the three classes into which the school was divided.

A pretty full account of the journeys of the children of Israel from Egypt to Canaan, the important laws given to Moses during this period, and eleven chapters from the gospel of Matthew, have been given to the school this winter and last; as also a pretty full explanation to about half the Scripture cuts you had the goodness to send us, some years since. These latter have been fitted with a blank leaf to every cut by Mrs. Spalding, and distributed to all the chiefs and principal men. We are highly gratified with the improvement which the school has made. Some four or five are now able to print from my hand writing, and take the lessons, sitting by my side, as fast as I can prepare them. This will remove a great burden from our hands.

Mr. Spalding next describes the condition and prospects of the church, formed at Clear Water.

Last May nine Nez Percés, four men and five women, were received into the church, after having been on trial from two to three years. Doct. White, the Indian agent, and Rev. Messrs. Hines

and Perkins, of the Methodist mission, were present. Mr. Hines assisted in the solemn duties of the day. A few weeks afterward the principal chief of the Kanyuses, who has spent his third winter in the school at this place, and who has been mentioned in former letters, was taken into the church. Last summer one of our members was thrown from his horse in the buffalo country and killed, leaving eleven natives now in good standing. A white man, who was taken into the church with the first two natives, in 1840, has been excommunicated. About fifty have been examined and re-examined for more than a year, and some twenty-five or thirty of them will probably be received into the church in a few weeks.

Mr. Spalding farther says that the congregation has been quite regular in its attendance on the Sabbath; the house has been frequently crowded, and one fourth of those who assembled, had been unable to obtain admittance. Two prayer meetings have been well sustained during the week. About two hundred were receiving instruction in the Sabbath School.

### Abenaquis.

LETTER FROM MR. OSUNKHIRHINE, DECEMBER 30, 1844.

### *Religious Interest—School.*

THIS band of Indians, it will be remembered, is at St. Francis, Lower Canada, on the south side of Lake St. Peters', and about sixty miles from Montreal. Mr. Osunkhirkine is a native of the tribe; and, having received a good English education at Hanover, New Hampshire, he has been laboring for a number of years to promote their spiritual interests. He was licensed by the Presbytery of Champlain in January, 1836, and ordained by the same body as an evangelist to his people in June following. He has encountered much opposition from Romanists; but his labors have been evidently owned by the great Head of the church. The sum allowed him heretofore having proved insufficient for his support, the Prudential Committee have lately raised it to three hundred dollars. It is to this fact that allusion is made in the commencement of the letter.

I have delayed to write to you since I received your last, because I did not wish to express my thanks for the additional aid granted me by the Board this

year to relieve my embarrassment, till I could write about something that would interest the people of God, who have done so much for the souls of men in this place. I know that I am altogether unable to make any return for what has been done for me and my people. All I can do is to give thanks; and I wish you would tell the friends of Christ that I humbly thank them for their kindness and desire to promote the cause of our Redeemer. But I thank God still more; for he is all and in all; and it is he who enables his people to do good to others. And the more I am assisted and blessed in my labors, the more I have reason to humble myself and depend on God alone.

I am happy to inform you that the Lord has carried forward his work among this people since my last letter. Some of them have been awakened and revived by the Holy Spirit. They often hold meetings in different houses for prayer and exhortation. Others, who

have been hearers for some time, are thus brought by the power of God to give themselves up to Christ. Nine persons have been added to the church since September last; and there are some others who have been put off until they shall give better evidence that they have been born again.

The school has been kept by an Indian girl for six months, and I have been pleased with her management. I have now employed a man, (Indian,) who has already taken the charge of the school; but I do not exactly know how he will be supported, not knowing how much the Board will give for his support. Perhaps I can get some aid from other sources. The present number of scholars is fifteen, and I think there will be more hereafter. The Roman Catholics have two schools, — one English and one French, — to keep their own children under their influence, and to draw our children away to them.

## Proceedings of other Societies.

### Foreign.

#### WESLEYAN MISSIONS IN GUINEA.

THE Herald for February, 1844, contained some interesting notices of the (English) Wesleyan missions in Western Africa. It was there stated that Mr. Freeman made a visit to Abokuta, or Understone, in December, 1842, and that he also found much to favor the establishment of a mission in that populous city. A few days after the above mentioned journey to Abokuta, he set out for Abomi, the capital of Dahomi. The King professed a willingness to allow a missionary to reside at Whydah, with the understanding that he might make an occasional visit to Abomi.

It has been found impracticable, however, to take advantage of these favorable opportunities for the commencement of missionary operations in the interior, in consequence of the inadequacy of the funds of the Society. In these circumstances, the Committee have been induced to publish a statement, comprising a bird's-eye view of the West African missions, and also a brief glance at the remarkable events which, in rapid succession, have led to the extension of those missions, and involved the Society in a very heavy expenditure. That part of the statement which is of general interest will be found below.

### Missions on the Gold Coast.

The appointment of a single Wesleyan missionary to Cape Coast, in the year 1834, has been followed by very important results. In the short space of ten years it has opened the way to one of the most extensive fields of usefulness now occupied by the Wesleyan Missionary Society. Stations have been formed at the principal places along the Gold Coast, extending from Dix Cove on the west to Akrab on the east, and in various favorable inland localities to the extremity of the Fanti country. The uniting together in religious fellowship of upwards of seven hundred native converts; the establishment of an institution for training native agents, — of whom about fifty are already employed in various spheres of usefulness at the several stations, — and of twenty schools, including nearly five hundred children, one third of whom are females; the check which has been given to barbarous superstitions; and the encouragement afforded to the pursuits and usages of civilized life; are evidences of the success which has attended the arduous labors of the missionaries, under the blessing of Almighty God.

### Mission among the Ashantis.

The establishment of a prosperous mission at the Gold Coast speedily began to exert an influence upon Ashanti. Without such a preparation, the thought of carrying the

gospel into that country would scarcely have been entertained. The difficulties to be encountered were of the most formidable character; but, after superstitious fear and state policy had detained the missionary Freeman on the frontier forty-eight days, he at length reached Kumasi, and so far impressed the barbarous monarch as to obtain his consent to the introduction of a mission. It is scarcely three years since Mr. Freeman visited Kumasi a second time, and made arrangements for commencing missionary operations in that capital; but already most encouraging indications are exhibited. No extensive renunciation of idolatry has, as yet, taken place; but events are occurring which warrant the expectation of an approaching change upon a large scale. The King has taken the mission under his protection; regular religious services are held in Kumasi, which are attended by many hundreds of Ashantis; and the missionary occasionally preaches in the open air to crowds of attentive natives. By the permission of the King, he also preaches the gospel in the sacred town of Bantama, which no European was previously allowed so much as to visit; he itinerates to Jabin, about thirty miles distant, to make known the way of salvation to the inquiring Queen and her people; and he has, moreover, been allowed to meet the wishes of the powerful chieftain, Bakwai Osai, who resides about twenty-five miles from Kumasi in another direction, and who was anxious that himself and his people should enjoy the benefit of missionary instruction.

Nor does the missionary spend his strength in vain. Some Ashantis have experienced the saving power of the gospel, and are now united together in Christian communion; one of whom is the youthful Apoko, a member of the royal family, who, as a public renunciation of the national superstition, has performed an act which would have formerly exposed him to the greatest personal risk. He openly burned his fetish idol in one of the streets of the capital, and avowed himself to be a Christian. Apoko Ahoni, who is the next but one in succession to the throne of Ashanti, also evinces an earnest spirit of religious inquiry; and is now being taught, with many of his own household, to read the word of God in the English language. The effects of the gospel are, moreover, delightfully apparent in the restraint which it is beginning to impose upon the bloody customs and the savage and warlike dispositions of the people. To sacrifice human beings on the death of their relatives, has for ages been considered by the Ashantis as an act of the greatest piety, required by the most imperative obligations of their religion; but Apoko Ahoni has recently refused to furnish his quota of slaves for sacrifice, on the occasion of the death of a royal personage, and his example was followed by Bakwai Osai. These practical attacks upon the national superstition, which, before the commencement of the mission, would have called forth the most violent outbursts of indignation,

have been patiently endured; and, in both instances, a present of gold was accepted, as a sufficient mark of respect for the memory of the deceased. As an instance of the influence of the mission in restraining the warlike propensities of the Ashantis, it may further be mentioned, that the once fierce and impetuous Osai Kujoh, the heir-apparent to the crown, who has so often threatened that when he should come into power he would visit the Fantis with all the miseries of war, now takes the missionary by the hand, declaring that he loves him, and talks with satisfaction and delight about peace and all the various blessings following in its train.

#### *Mission at Badagry.*

The Gold Coast mission has more recently afforded the means of embracing another most remarkable opening. The return of so many liberated Africans from Sierra Leone to their native shores, and the circumstances under which a considerable native Christian community has been planted, in consequence, at Badagry and in Yariba, is justly regarded as one of the most extraordinary events which have taken place in connection with modern missionary and philanthropic enterprise. Loud was the call made upon the Wesleyan Society practically to care for so many of its people, who were thus removed from the pastoral oversight of the missionaries at Sierra Leone, to regions where they were at once exposed to all the corrupting influences of idolatry; and the previous establishment of the Gold Coast mission had prepared facilities for responding to that call. Mr. Freeman was instructed to proceed to Badagry and endeavor to commence a mission at that place, which was only formerly known as the seat of a most sanguinary and debasing superstition, and as one of the principal slave marts in that part of Africa. Most encouraging success has attended the undertaking. Mr. Freeman was welcomed by some of the principal chiefs, and the preaching of the gospel and the establishment of a school have already produced beneficial results.

#### *New Openings.*

The formation of a mission at Badagry did not, however, meet the whole case of the emigrants for whom provision was intended to be made. The larger number of them had not remained upon the coast, but had proceeded into the interior; whither Mr. Freeman followed them, and at a distance of about ninety geographical miles, found them settled, with some others who had been attached to the Church Missionary Society, in a large town called Abokuta, (signifying, in the Aku language, Understone,) which, although containing forty or fifty thousand inhabitants, had not before been heard of by Europeans. Mr. Freeman was very kindly received by the King, Sodaka; who had been so favorably impressed by the conduct of the Christian emigrants, that he had en-

couraged them to hold religious services, and to cultivate the civilized habits which they had acquired ; granting to them also the peculiar privilege of entering his presence without prostrating themselves upon the ground. Mr. Freeman had likewise the opportunity of entering into friendly communication with the King of Hausa ; and left Abokuta as the bearer of a most earnest request from King Sodaka and the emigrants that the Committee would send missionaries to that place without delay.

The opening of friendly intercourse with Dahomi next followed in the course of events. Aware of the great peril to which the infant mission at Badagry would be exposed, unless the barbarous monarch of Dahomi were conciliated, Mr. Freeman resolved to endeavor to reach his capital, and seek his approval of the undertaking. He accordingly proceeded to Whydah, the great slave-port of Dahomi ; and, after much delay, was allowed to set out for the royal residence in the interior. His reception was most gratifying. The King gave his assurance that the mission at Badagry should not be interrupted ; and asked why he might not also have a missionary for Whydah, who should pay him a periodical visit at his capital. After repeated conversations, the King expressed an earnest desire to enter into a commercial treaty with England, in order that he might be enabled to abolish the slave-trade throughout his territories, which he said he was wished to do ; remarking that the Queen of England sent her ships to put a stop to the slave-trade ; but that if he gave it up before it was substituted by a better trade, he knew not what he could do, for he had no other on which to depend. As an evidence of the favorable impression which had been made upon his mind, he selected four children from the royal household, and intrusted them to Mr. Freeman's care for education. These children are now making pleasing progress in various branches of instruction at the mission house at Cape Coast, while all the recent accounts furnish proofs of the anxiety manifested by the King for the return of the Christian missionary to Dahomi.

In this way the Wesleyan Missionary Committee have been led by a train of circumstances which they could neither foresee nor control,—circumstances which appeared to mark out their providential path of duty too clearly to be mistaken,—to extend their operations four hundred miles along the coast of Guinea, and in the direction of Ashanti at least two hundred miles into the interior. The expenditure involved by this unanticipated enlargement of their plans has been proportionately great.

The subjoined extracts from a letter of Rev. S. Amear, a Wesleyan missionary at Badagry, will be read with interest in connection with the preceding statement. They will strengthen the hope, cherished by so many, that God is soon to appear for Africa.

#### *Congregation at Badagry.*

During the last two months I have perceived a gradual increase in our congregations. We have sometimes as many as a hundred and fifty persons to hear the preached word, one-third of whom are heathen from the town ; the other part being composed of emigrants from Sierra Leone, and our own laborers and canoe-men from Cape Coast. As our congregation thus consists of persons belonging to three different nations, but few of whom know any language except their own, it requires a peculiar arrangement in the mode of preaching in order to meet their expectations, and "appoint to each a portion of meat in due season." The plan which I have adopted is, to have the Sunday morning sermon interpreted into the Popo language ; this meets the wants of the natives of the town. In the afternoon I preach in English, and on Wednesday evenings the service is conducted in the Fanti language, that our own people may not be neglected. This appears to be the only way in which the "good tidings" can be made to reach them all. The attention which many of the heathen natives pay is very cheering. My heart has often been the seat of delightful emotions while beholding the athletic warrior from the encampment, with his destructive war hatchet over his shoulder, kneeling in the presence of God with the congregation. We often have persons present from the far-distant towns of the interior.

#### *Baptism.*

About a month since I baptized an aged native, who has been a probationer of our society from its commencement, to whom, in accordance with his wish, I gave the name of Simeon. Preparatory to his public initiation into the church, I privately examined him, when the answers which he gave to the questions put to him respecting his religious experience, were most clear and satisfactory. Up to the time of the introduction of Christianity into this place, he was a rigid Mohammedian ; but he no sooner heard of the name of Jesus, and that he, and not Mahomet, claimed his obedience, than the light of the Holy Ghost broke in upon his understanding ; and although he tried to shake off the misgiving and uneasiness which were fastened on his mind, he was compelled to yield to his convictions ; which were fearfully heightened by a remarkable dream which he had, in which he was threatened with immediate destruction, if he did not go to the mission-chapel, and ask direction of God's missionary. He held out no longer, but followed the leadings of the Spirit, and was admitted as a probationer into our society, of which he has ever since been a worthy ornament. In the conversion of this aged follower of the "false prophet," how strikingly does the divinity of Christianity appear, and what abundant proof does it afford of the almighty agency of the Holy Ghost ! Last Sunday I baptized Simeon's wife, who has also for some time been a consistent proba-

tiner of our society. Her country name was Banjoh; but the Christian name which she has received is Hannah. These are our first-fruits in this place. May God add to the number daily!

*Appeal for Abokuta.*

Many of our old members who have come from Sierra Leone, have removed to Abokuta, where they are in anxious and joyful anticipation of my coming amongst them to reside. Having been appointed to that part of the district, and having also received from you, before my departure, instructions to proceed thither as soon as possible; on my arrival here, my first object was to make King Sodaka aware of your intentions towards him and his country; and to inform him that I was only remaining here until the rains should terminate, to come up with my wife and reside with him. This information highly gratified him and the thousands around him; and the delighted monarch has since been sending messenger after messenger, and letter after letter, stating that his country is open to me; that he himself will find a house for me to reside in when I come, until I can build one for myself; and that when I intend leaving the coast, I have only to let him know, and he will send troops all the way down to escort me up. Indeed, every thing in his power to assist us, he has pledged himself to do, if I will only live in his country and preach the gospel; and since my arrival here, I have been acting with constant reference to my removal thither. Judge then of my disappointment last week, on receiving an official letter from the chairman of the district, in which was the following paragraph: "You should defer your journey to Abokuta, as nothing can be done there for the next two years. At all events you must not, under any circumstances, as yet commence operations there." This paragraph, I doubt not, gave equal pain to the writer and myself. Here was a complete suspending of all the benevolent arrangements which the Committee at home had made, and upon which a propitious Providence has been shining with increasing brightness; and a shutting of the gospel door against tens of thousands of precious immortal souls, who were only awaiting the introduction of the good news of the glorious gospel, to receive it, for at least two years!! What multitudes of them will, long ere that, have passed into eternity! What havoc will the fierce monster have made, long before two years have passed away! And whose garments will be crimsoned with the blood of those souls? Who will have kept the gospel from them?

But I must forbear. Our friends at home have done much; but, could they behold the prospects which are continually presenting themselves before my eyes, they would, I am sure, do more, far more. If Abokuta, with its thousands, go without the gospel two years longer, let every Christian in England remember that it is not on account of an in-

disposition on their part to receive it. It is not because of their want of solicitude to have it, and their urgent application for it; nor is it on account of any conviction on the minds of those who are best able to judge, that they are not prepared or fit to receive it; but solely for the want of more Christian denial, and Christian liberality, in the professed followers of Christ. What! And will the highly-favored Christians of England, who have it so undeniably in their power, allow those souls, for whom the Redeemer shed his precious blood, to perish through their love to this world's goods? They cannot; they will not. God has evidently opened this door, and they dare not shut it. Let them but behold the brightening and inviting prospect, and they will come forward. Here there is a large town, the metropolis of a vast and powerful country, which town alone contains fifty thousand precious souls. Here it presents itself in a beseeching attitude, begging the presence of a missionary to reside with them. Yes, and the powerful monarch of this vast country places himself at the head of the entreating crowd, and is the first to send forth the cry, "Come over and help us." This cry, coming from the very midst of the moral ruins of an extensive country stretching into the vast interior of Africa, can but meet with a response in the philanthropic soul of every British Christian. O God, stretch out thy hand. Maintain thy cause. Suffer not a worldly spirit to obstruct the flow of thy mercy to the Gentiles. Thou hast promised thy Son the "heathen for an inheritance, and the uttermost parts of the earth for his possession." When shall the "fetishes" and charms of wicked men, and the temples of devils, be destroyed, and places for the worship of the true God stud this vast, vast country? When shall its swarthy tribes universally acknowledge the "Prince of peace," and the song of "Hosanna to God" rise from the lips of the countless thousands of the dark interior, and one vast stream of glory stretch from continent to continent? Thank God, the day will come. Christ must conquer; and if one people will not be faithful to the means of carrying out his redeeming purposes, which he has imparted to them, he will call another to the dignified and responsible work, and withdraw the light of his countenance from the former; for the truth must spread. "My word shall not return to me void," saith the Lord. Sure we are that there is no evil in the most degraded heathen country, which the gospel is not able to remove. No permanent obstacle can be anticipated from this source. Deeply fallen and greatly darkened by their practices the heathen are; but the "Lamb of God" has fathomed the lowest depths of divine displeasure, and being now "exalted at the right hand of God," his Spirit and his gospel are sent forth to accomplish his benevolent purposes, and to finish and beautify the spiritual temple of which he is the "chief corner-stone." And this great work they shall effect by enlightening and elevating the benighted tribes of men,

and bringing the great truths of revelation so vividly and powerfully before mankind universally, as to lead them by millions to the hallowed cross. "For I, if I be lifted up, will draw all men unto me." And thus shall the "top stone be brought forth with shouting."

#### Man Stealing.

The chiefs continue to be very friendly with me, and appear to manifest the greatest interest in my welfare. There have been recently many "palavers" between them and the chiefs of the surrounding country, most of which have originated in the practice of the slave-trade, which continues to be carried on to a very great extent. We doubt not that there are many in this town who secretly engage in it, although all the chiefs are professedly opposed to it. I have lately had to investigate several cases respecting this subject. The terms on which the people of this place live with those of the surrounding towns, will appear from the following short extract from my journal, dated July 27: "During the whole of the past night triumph and exultation prevailed in all parts of the town, in consequence of an occurrence which took place two or three days ago. The Porto-Novians and the people of this place being sworn enemies, whenever an opportunity offers they fail not to do all the injury to each other in their power; and not more than a month ago, a party of the former town stole thirty men, natives of this place, from a little town on the Lagoon whither they had gone to trade. The kinsfolk of those men have not had an opportunity of avenging themselves of this insult until within the past week, when a company of them laid wait for an individual who was appointed by the Porto-Novians to prowl around in the bush, as near Badagry as possible, to capture any child or defenceless person who might be so unfortunate as to fall in his way; and they succeeded in capturing him, when they immediately beheaded him on the spot. The avenging party continued their expedition until they met with another company, when they succeeded in capturing two more, with whom they returned, and who are now their prisoners in the town. How they will be disposed of, I know not. Death, or being sold into slavery, seems the only outlet to prisoners of this description in this country." In the above instance we see the man-stealer stolen, and he whose work it was to lie in wait for others, himself captured. How distressing it is to the enlightened mind to be in the midst of a people who are thus glorying in human plunder, and triumphing over the capture of a fellow-creature; and yet, at the same time, how delightful that the true God has established his cause in such a place, and that the lamp of revelation is permitted to scatter its light amid the shades of such dense darkness! I bless God that I am here.

We have several times been threatened with invasion from the above people. In-

deed Sodaka and those under his authority seem to be the only people whose hands are not against Badagry. Our situation here is very critical; there being no reigning king, and the chiefs being so jealous of one another's influence and power, that I find it very difficult so to act as to keep on terms of friendship with all; an object highly desirable.

#### MISSION OF THE LONDON MISSIONARY SOCIETY AT TAHITI.

THE readers of the Herald are doubtless anxious to know what view is taken of the late proceedings at Tahiti, by that society which has done so much for the inhabitants of the Georgian Isles. The following document,—the latest which has recently appeared with an official sanction,—will gratify this desire in part. The latest accounts from Tahiti have already informed us that one of the missionaries has been killed. The Directors were not apprised of the melancholy occurrence, when the following statement was given to the public.

Towards the close of last month, the Directors received direct information to the 14th of June, concerning the progress of public events at Tahiti. By these communications we lament to learn that no appearance of improvement had taken place in the general state of the island, or in the circumstances and aspect of our afflicted missions. In the month of October, we informed our readers of the commencement of actual hostilities between the deeply aggrieved natives and their French oppressors, and from the correspondence now before us we find that our worst apprehensions as to the sanguinary character of the war have been more than justified. What the termination of these disastrous events will be, is only known to Him who sees the end from the beginning; but, except in the omnipotence of his mercy, we know not where to find refuge for our fears.

After the battle of Mahæna, in which many lives were lost by the combatants on either side, the natives retired to Papeeno, where they had erected a fort for their protection, and when the latest accounts were forwarded from Tahiti, they were still encamped in that locality with a fixed determination to defend their liberties and their country to their latest breath.

Our brethren were safe, but some encroachment had been made on their personal and religious freedom; and experience had taught them to regard the French authorities with distrust and anxiety. The safety of their families had been secured by removing them to a neighboring island.

The unsettled position of affairs had led to the temporary, though not entire relinquishment, of four of the mission-stations, and there was reason to fear that a partial, if not entire, abandonment of the remaining

stations would also become necessary. Under these circumstances, only a very small amount of missionary labor could be performed, and this our devoted brethren felt as their most painful trial.

The people had not abandoned their hopes of assistance from England, and the Queen was still on board the *Basilisk*, with her family, exerting all her influence, but in vain, to tranquillize the minds of her people, and to restore the blessings of peace to her suffering country.

It will be observed that these lamentable occurrences took place under the assumed French sovereignty, which the government of France has long since disowned. It remains to be seen what melioration will take place under the misnamed Protectorate, which still continues.

### Domestic.

#### AMERICAN BAPTIST MISSIONS.

THE January number of the *Baptist Missionary Magazine* contains the following brief sketch of the missions under the supervision of the Board of Managers of the *Baptist General Convention*. It will be seen that our brethren have much to encourage them.

#### North American Indians.

The gospel has been preached, the word of God circulated, and schools maintained among nine Indian tribes,—the Ojibwas, Ottawas, Tonawandas, Shawanoes, Stockbridges, Delawares, Cherokees, Creeks and Choctaws. At the different stations among these tribes there are fourteen male and eighteen female missionaries, and ten native assistants. Most of these stations have enjoyed, during the year, tokens of the divine favor.

#### Europe.

In France there are seven stations, embracing thirteen churches. The Board have sustained at these stations, during the past year, one missionary and twelve native preachers and assistants. Though “the direct opposition of the authorities in prosecuting and fining some, and in forbidding others to assemble, in numbers more than twenty, in one time and place, the calumnious efforts of papists, specially of the clergy, and the efforts of Protestant evangelists and colporteurs,” are obstacles by which the work is retarded, progress has, nevertheless, been made. This is specially the case as to the principles of religious liberty.

In Germany and Denmark there are ten stations, including three in Prussia and one in Hanover; and twelve preachers and assistants, all natives of the country. The members of these churches are not only exhibiting great Christian fortitude and meekness under the trials to which they are sub-

ject in consequence of following out the dictates of their consciences, but are showing a commendable zeal in promoting a pure Christianity among the people of their respective countries. Ours is a religion alike of principle and feeling, and our brethren in Europe are, many of them, a striking exemplification of both. The baptisms in connection with these churches during the past conventional year were seventy-four.

In Greece, where are two male and four female missionaries, nothing has occurred to interrupt the silent and unobtrusive influence of faithful labor in teaching and preaching.

#### Africa.

“Cast down, but not destroyed,” is the condition of the mission in Africa, and the spirit of the Apostle, whose words we have quoted, is the spirit breathed by the little band struggling on that benighted shore. The death of the beloved Crocker overwhelmed them for a moment; but they have girded themselves again to the work. There would be every thing to encourage the Board and the missionaries in that field, were there more laborers and more means to support them. There are two male (one a man of color) and two female missionaries, together with two native assistants.

#### Asia.

The only station in Hindostan under the supervision of this Board is among the Telogos. Two missionaries, with their wives, aided by three native assistants, are almost all, if not the only missionaries laboring exclusively for the conversion of a people numbering 8,000,000 or 10,000,000. Though ill health has afflicted, and doubtless in some degree for the past year enfeebled, the mission, and on account of its recent establishment but few have embraced the gospel, yet the field has constantly presented itself not only ripe and ready for the sickle, but open, and inviting the reaper.

In Burmah there are nineteen male (including Mr. Kincaid, in this country) and twenty female missionaries, and fifty-one native assistants, two of whom are ordained ministers, and many other faithful and successful preachers of the unsearchable riches of Christ to their heathen countrymen. The past year has been rich in blessings to Burmah. Though the death of Mr. Comstock has left a wide and promising field, just beginning to yield a precious harvest, unoccupied, and without the prospect of being occupied at present, yet, in looking over the results of the whole year throughout that interesting portion of the heathen world, we would set up our Ebenezer, and say, “Hitherto hath the Lord helped us.”

There are in Assam four missionaries, with their wives, who direct also the labors of four native assistants. Although few of the natives of Assam have, as yet, embraced the gospel, there has been a perceptible progress in the translation and printing of the Scriptures, and in the department of educa-

tion. There is nothing in this mission to discourage the missionaries, or its supporters, but the want of laborers. What are four men for a million and a half of heathen!

Four brethren with their wives, and three native assistants are laboring in Siam, the messengers of mercy to 4,500,000 of people. But as one of these brethren is a printer, and another a machinist, most of the direct missionary work devolves on two missionaries, one being devoted to the Siamese, and the other to emigrant Chinese. It has been with the missionaries a year of uninterrupted labor, and of reasonable success. A good foundation is laid. Continued progress is made in the translation of the Scriptures into Siamese. In the year 1842-3, more than 17,000 copies of important portions of the word of God, and other valuable works, were printed at the mission press, and this department of labor is, at this time, being extended.

In the empire of China, are five male (including two missionary physicians) and three female missionaries. The missionaries enjoy constant opportunities of preaching to large and attentive congregations. There is

generally witnessed a spirit of inquiry, and several have become hopefully pious. In none of the fields, except the Cherokees and the Karens, have the results of missionary efforts been so palpable as among the Chinese. This is equally true of the Chinese in their own country and of those in Siam.

The voices of three valuable preachers to the heathen are hushed in death; Rev. Messrs. Crocker, Comstock and Bushyhead, have gone to their rewards. The wife of Rev. Mr. Willard, of the French mission, has also died.

Four male and five female missionaries have gone forth since January last, to strengthen the hands and gladden the hearts of their brethren. There have been received into the Treasury directly from the churches in donations and legacies from January 1, 1844, to January 1, 1845, nearly \$70,000; giving evidence, during the last two years, of a perceptible, though slow, advancement in the cause of foreign missions. There still rests, however, on the Board a heavy debt, and there are several vastly important stations which need immediate reinforcement.

## Miscellanies.

### PAPAL SECTS IN TURKEY.

THE readers of the Herald are already aware that Romanism is an enemy which our missionaries are obliged to confront and oppose in every part of the world. Indeed the efforts of evangelical Christians to disseminate the knowledge of a pure gospel, seem to have excited the Man of Sin to new zeal and energy in his work of perversion and ruin. It was to be expected, therefore, that we should receive frequent reports of his movements in Western Asia, as this region holds out peculiar inducements to the propagandism of the papacy. The statements of Mr. Dwight, published in the present number, show the activity and virulence of the opposition which may be anticipated from that quarter.

In view of this state of things, it seems to be very desirable that we should become better acquainted with the actual condition and prospects of the different papal sects in the East. For the purpose of obtaining the necessary information, as far as practicable, the brethren at Constantinople, Smyrna and Trebizond have been requested to state such facts as may have come to their knowledge. In compliance with this request, they have made the following reports.

#### CONSTANTINOPLE.

This report was drawn up by Mr. Homes. It has the sanction, however, of his brethren.

### Latin Catholics.

The population under the supervision of the Apostolic Vicar at Constantinople, according to his own estimate, is about ten thousand souls. Of these nine thousand reside in Constantinople. Hardly a single person is included in this number who is a subject of the Porte. The language of probably the greater part is Italian, as they are descended chiefly from families coming from the Adriatic, the Gulf of Genoa or Malta. The remaining one thousand souls are distributed as follows:—at Adrianople 170; Rodosto 42; Buyukdereh, on the Bosphorus, 419; Dardanelles 30; Broosa 46; Trebizond 36; Enos 33; Nicomedia 20; Erzeroom 13; Angora, Sinoe and Samsoon 29; Salonica 150; besides a few in other places. This estimate of ten thousand souls does not cover the floating population of papal strangers, which must be at least two or three thousand more.

There are nine churches. Of these two are parish churches in Galata, and two are parish churches in Pera. There are also nine "places of prayer;" of these three belong to the ambassadors of France, Spain and Naples; two belong to the Franciscans; and four are in private houses. Houses of prayer are in fact churches, for the performance of all church ordinances. They exist as a subterfuge from the bigotry and intolerance of Mussulmans, which will not readily allow any new church to be built. There are churches at Adrianople, Rodosto and Salonica.

In 1843 there were forty-six priests, of whom twenty-one are secular or parish clergy and twenty-five are regular or monastic clergy. There are two priests at Adrianople, one at Rodosto, three at Buyukdereh, three at Salonica, and all the rest are at Constantinople. The other places mentioned above have no priests regularly.

There are six religious communities of men, who also serve in some of the churches. Among the Dominicans in Galata there are five monks, with the Franciscans seven, with the Conventuals eight, the Observantines one, with the Capuchins three, with the Lazarists eight. The Conventuals and Observantines are branches of the Franciscans.

Three of the parishes have public schools. These and the higher schools are adapted to the spirit of the age, as far as is possible, and as far as Romanism can make it consistent. The Lazarists in the former Jesuit college of Saint Benoit at Galata, have a school where gratuitous instruction is given to three hundred and fifty boys by the "Brethren of Christian Doctrine," a comparatively modern order. There is also connected with the same college a school for girls, containing about sixty boarding pupils, and the same number of day scholars under the supervision of the "Sisters of Charity," who live in the same building, but apart from the males.

The Lazarists have also a college at Bebek under their own immediate supervision, with about fifty pupils, all but about seven or eight of whom are children of Europeans. Perhaps three of them are Armenian Catholics, and perhaps five are Armenians proper, supported by money from France. Here they pretend to give a complete academical education, and to fit the students to receive honorary degrees at the Paris universities, the king of France having admitted the college to the same rank with the Royal colleges. Young men of merit are also to have the privilege of being sent to France to be farther educated. The course of instruction is similar to that of other academical institutions, but great pains are bestowed upon the religious education of the pupils.

There is a school for boys and girls at Salonica. There are two or three private boarding and day schools in Pera, where the teachers and principals are papists. There is also a private boarding and day school for females of all nations, kept by an English Roman Catholic lady.

In the Lazarist convent there are two printing presses, hitherto chiefly employed in mercantile printing, and in issuing reading-books, almanacs and catechisms; but it is now becoming more controversial. There are two plague hospitals, and two national hospitals under the joint protection of France, Austria and Sardinia. A house of refuge for the poor is under the joint protection of the Catholic Ambassadors.

#### *Armenian Catholics.*

The Armenian Catholics in the city are estimated at from ten to thirteen thousand souls. They are found also in Smyrna,

6 \*

Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps two hundred and fifty families at Mardin dependent on their own Patriarch, who resides in a convent on Mount Lebanon; and this Patriarch governs the Armenian Catholic population of Aleppo and Syria. They have no monasteries in Asia Minor, but they have one at Venice and another at Vienna. Their priests are for the most part educated abroad, at these two places, or at Rome or Padua. Those located in this city can generally, therefore, speak one or more European languages.

Their ecclesiastical organization is complete in itself, except that they have a political Patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical Patriarch is appointed by the Pope. Many of their clergy are jealous of the interference of the French and Italian missionaries. Indeed the rival interests of their clergy,—according as they happen to have been educated at Rome, Venice or in this country,—has produced no inconsiderable degree of strife. The clergy of Venice are far more liberal than those from any other school. They sympathize much more with the great mass of the Armenian community, and are not regarded as so anti-national as the others. On the contrary, they are so entirely national in their feelings that they may be regarded as only half papists. They publish now a monthly magazine, similar to what our own was, in which they have praised the temperance reformation in America.

The influence of Jesuit missionaries, and of papal operations generally, must be exerted on the Armenian mind chiefly through this already existing sect. Since they have been acknowledged by the Porte, however, as one of the sects of the empire, or as a sect at Constantinople rather, they have not perceptibly increased. We hear now and then of a bishop, a priest, or of laymen joining them; but we hear of perhaps as many who go back and join their ancient sect. The laws of the land do not authorize any such changes; yet it is not always difficult to effect them. The great motive of those who join the papal Armenians is for the sake of the additional protection which they gain as Catholics on account of the interest taken in them, and the aid afforded the sect by many of the Catholic ambassadors.

The Armenian Catholics have one large church in Galata, and a church in Orta Koi. Connected with a hospital belonging to them in Pera, they have also a "house of prayer." The Turkish government interposes so many obstacles to the building of new churches, that, though they have made many attempts, they have never been able to get more than permission for a "house of prayer," as if for the use of the hospital. But "a house of prayer" is all that evangelical Christians will ever want.

They have also a plague hospital. There is a parish public school connected with the church, and there is now building a college,

or high school, at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera, preparatory to becoming priests. Many families send their daughters to either the boarding or the day school of the "Sisters of Charity," in Galata.

#### *Greek Catholics.*

We have never been able to learn the whole number of Greek Catholics in Constantinople; but it is very small, compared with the whole number of Armenian Catholics, there not being five hundred families. The attempts of the papal missionaries upon the Greek church, in modern times, have here been entirely without success. The Greek catholics, now to be found, are not the result of any modern missionary operations, but they are chiefly the remains of the Italian conquests in the East; and most of them are emigrants from abroad, many of them having protection as subjects of some foreign power. A small number of Greek Catholics, subjects of the Porte, of whom the most are originally from Aleppo, were not able to endure being under the Armenian Catholic Patriarch, who by his firman is Patriarch of all the Catholics. And accordingly they petitioned for leave to choose one for themselves, who should be their responsible head, and through whom they would communicate with the Porte and pay their poll tax. This petition having been granted they chose a Mussulman to perform this office for them! And this state of things has lasted the past two years.

This privilege they gained when that man of most liberal views, Reshid Pasha, was high in office, and when the new charter of *Gul Hané*, with its institutions, was yet fresh and strong. Although it had the appearance of being an act of justice to them, to render their burdens equal, yet we have great reason to believe that it was a device emanating from Rome; and that, as the result, not only shall we see that the Armenian Catholics are an acknowledged sect of the empire, but that Rome has contrived to get Latin Catholics acknowledged as a sect, and the Pope in fact acting as their head. The documents that issue from the dragoman of the Divan,—the Mussulman who is their surety and deputy,—are in the name of the community called Latins! All these Greek Catholics follow the Latin or Roman rite on almost all occasions, having no church of their own. And now there occurs a thing which was before unheard of, that foreign (Roman) priests baptize, confess and bury the born and actual subjects of the Turkish government.

While the Armenian Catholics, in addition to their civil Patriarch, have an ecclesiastical Patriarch of their own, these Greek and Latin Catholics, having a Mussulman for their civil head, have an Italian Bishop and Vicar Apostolic, sent from Rome for their ecclesiastical head. There is a mysterious connection, to the bottom of which we have

never yet been able to go, between the subject Latin Catholics and some of the embassies, especially with the French. By belonging to this new sect, they obtain a sort of civil protection in case of law suits and difficulties. And it is said that the French chancery takes cognizance of the names of all this sect.

For seven years past, perhaps for a longer time, there has been a violent contest between the Greeks and the Greek Catholics, because the priests of the latter have persisted in wearing the distinguishing dress of the former. This custom,—which they began first in Syria, during the government of Ibrahim Pasha,—they afterwards introduced into Constantinople. The Greek Patriarch then pretended that this portion of the subjects of the Porte were rebels against his own power, and that he could no longer be responsible for them. They, on the other hand, said, "We are an old sect, and have been for a hundred years what we are now;" and they implored the Porte to appoint some one, any one, through whom they should be known at the Porte. Owing to the peculiarly favorable juncture to which we have alluded above, combined with the use of money and of the interposition of the French Ambassador, the affair was arranged. Such a head as they asked was granted them; but their priests were required to wear a distinguishing mark.

#### *Mode of Operation.*

The only monastic establishment engaged in *missionary operations*, is that of the Lazarists, associated with the "Brethren of Christian Doctrine," and the "Sisters of Charity." From the great extension which they have given to their plans for the education of youth, during the last five years, we must believe that they have been stimulated by the efforts made in that direction, in preceding years, by Protestant missionaries. In fact they avow that they have been thus stimulated by us. They admit that the men belonging to the previous monastic establishments had not sufficient science and education for the present age, and that they can never oppose our propaganda but by the use of the same means that we use. Of this we could give printed testimony. They have attempted to establish schools in the Armenian quarters of Constantinople, but unsuccessfully.

Till within a few years, the press has not been employed by papists against Protestants, for there were then no Protestant missionaries. Now, however, a catechism, published in 1836 by Bonami, the Archbishop of Smyrna, both in Greek and in Greek with Roman letters, contains fourteen pages of questions and answers, which are an attack on the life and doctrines of Luther and on Protestantism generally. Of course all Greek Catholics have their minds in this way duly instilled with prejudices against us. In Constantinople they have just published in Armenian the conversion of the Jew Ratis-

bon, and are about to publish another attack on Protestantism. Another of their modes of operation,—according to an avowed principle of theirs, that it is of as much importance to keep one person from becoming a Protestant, as to gain one person to the Catholic faith,—is to prejudice the minds of the Greek and Armenian ecclesiastics and laity against Protestants, and to stimulate them to persecutions against us.

A retrospective view of Roman Catholic missions in the East would show that in many towns in Asia Minor, especially in Armenia, where they were formerly established, they have now almost entirely disappeared, as, for instance, at Erzeroom and Tiflis. In other places, especially in Syria, they have greatly increased. For the last hundred years, till very lately, they have had but few missionaries. The activity of the Lazarists dates back not more than twenty-five years. And now that they see so many Protestant missionaries appearing in a field which they regarded as belonging to themselves alone, they have recommended with redoubled ardor. What will be the result of this new zeal is yet to be seen.

#### TREBIZOND.

##### *Armenian Catholics.*

Mr. Johnston has communicated the following facts.

I have but little authentic information to communicate respecting this sect among the Armenians. They are said to number one thousand houses at Artoin, one hundred at Erzeroom, one hundred at Trebizon, four hundred at Tokat, fifteen at Sivas, three hundred and fifty at Pirkinik,—a village near to Sivas,—two hundred at Gurin; and at Angora, which is their strong hold in Asia Minor, they are very numerous, though I know not the exact number, perhaps about two thousand houses. Nor have I any definite information respecting the origin and growth of this sect, except that in Tokat they have increased from about one hundred and fifty to near four hundred houses, since their recognition as a distinct sect by the Turkish government. At Trebizon it seems they have not increased, or at least have made no proselytes from the Armenians, since their formal separation. The increase at Tokat seems to have been brought about, partly by the zeal of educated native preachers, and partly by their attention to the poor and relief extended to individuals in times of need. But as a body they have lost their former zeal, have become relaxed in their morals, and, consequently, have ceased to make proselytes as they formerly did.

#### SMYRNA.

##### *Latin Catholics.*

This report was prepared by Mr. Calhoun, who was formerly connected with the Smyrna station. His brethren, however, have given it their approbation.

There are in Smyrna one Roman Catholic Bishop and sixty-seven priests. Of the latter forty are secular or parish clergy, nine are Capuchins, seven are Zoccalonti, ten are Lazarists, and one is a Dominican. The Capuchins and Zoccalonti are friars of the Franciscan order, and derive their names, the one from their hoods, and the other from their wooden shoes. There are also twelve "Sisters of Charity."

In Smyrna there are three large churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at Boujah, and another at Bournabat. The churches in Smyrna are usually known by the names of French, Austrian and Lazarist. The regularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti; and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery.

The Lazarist priests have an elementary school of about three hundred boys. The "Sisters of Charity" have a school of about three hundred girls. The branches taught by the latter are reading, writing, sewing and embroidery.

The college of the Propaganda is under the direction of the Bishop and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Catholic priests. Languages are chiefly taught in the Propaganda. Instruction is given in some of the higher branches of science, but the means to this end are limited.

Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna or the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic.

Of the papal population in Smyrna and the adjacent villages, we cannot speak with certainty. There are probably from eight to ten thousand. This estimate does not include a few papal Armenians and Greeks.

#### ECKARD'S TEN YEARS IN CEYLON.

*A Personal Narrative of Residence as a Missionary in Ceylon and Southern Hindostan, with Statements respecting those Countries and the Operations of Missionaries there. By James Read Eckard, late Missionary at Ceylon. Philadelphia, Perkins & Purves; Boston, Benjamin Perkins. 1844. pp. 254.*

Mr. Eckard went out to Ceylon as a missionary of the American Board in 1833. He continued to labor at this mission and at Madura till 1843,

when the failure of Mrs. Eckard's health compelled him to return to this country. She began to suffer from the heat of the climate at an early period of her residence in India; but it was not till the close of 1842 that all hope of her being able to continue in the mission was extinguished. "It was manifest," says Mr. Eckard, "that either we must leave India, or her life be probably soon sacrificed."

Mr. Eckard has given a brief account of his outward and homeward voyages; but much the largest portion of the present volume is devoted to his "narrative of residence" in the countries already mentioned. The object which he has in view in this part of his work, will be readily inferred from the nature of the topics discussed. These topics are as follows: *Historical Notice of Ceylon*; *Origin of Eastern Idolatry*; *Outlines of Brahminism and Budhism*; *Establishment of the American Mission Schools in Ceylon*; *Difficulties opposing the Spread of Christianity*; *Mode of overcoming the Chief Obstacles*; *Description of Madura*; *Moral Character of the Hindoos*; *Establishment of pure Religion, and the Duty of the Church in that Connection*; *Miscellaneous Incidents*.

It will be seen at a glance that Mr. Eckard has had peculiar facilities for making himself acquainted with the foregoing topics. His book will be found to embrace, within a small compass, a great variety of information which will be highly useful to those who take an interest in missions. The following extract, while it presents some of the characteristics of Mr. Eckard's style, will also exhibit the sentiments of a missionary in relation to a subject which has of late received a good deal of attention in this country.

In some parts of America the question has been much agitated whether a missionary ought to leave his field on account of ill health? It is clear that this step should never be taken from insufficient causes; but where loss of life, or permanent prostration of strength, will be the consequence of remaining, I should almost as soon think of inquiring whether it was not the duty of Christians to commit suicide or murder, or whether a man was bound to do what he could for the salvation of souls? By remaining in the foreign field, the only result is that a life is lost which, by removal, might be prolonged through years of usefulness in another part of the world. To require that a father or mother should die, and leave their children orphans in a land of fearful wickedness, and deprive them through life of parental guidance, and this, not to do good to men's souls, but on the contrary by death to lose opportunities for usefulness which might offer in a more salubrious region, is a

demand which nothing short of a direct revelation from heaven ought to have power to enforce. Equally clear is the case when, instead of death, a confirmed failure of health is to be the probable result. Neither in this case, nor in any other, has the individual sent, nor the churches who send him, a right even to consent that he shall languish through years of usefulness, when by removal he might glorify God by aiding in men's salvation for years in another place.

To this may be added, that it is little understood at home how much every feeble missionary impedes others who are strong. The common offices of humanity must be performed to such a one. It is a libel on Christianity to say that it demands, or permits, that a man should go abroad to instruct others, whilst his wife or his brother lies at home in solitary suffering, and in need of assistance at that very time. In heathen lands the natives, even the best-trained Christian natives, can seldom be of any use to the sick or feeble missionary. Their habits differ too radically to admit of the necessary sympathy. Missionaries who are in health must, therefore, leave their work and exhaust their strength in ministering to their feeble brother or sister; or else neglect them on the ground that Christianity has less humanity towards the afflicted than heathenism itself. Risk of permanent prostration of health calls more imperatively for the removal of the invalid than even the probability of death; the latter removes only one laborer; the former, whilst it disqualifies one through him, greatly impedes several more. If the disease is such that return to a colder climate would be of no avail, it generally happens that death terminates the whole difficulty.

The question whether a missionary should return is, ordinarily, best decided by his brethren of the mission. They are best acquainted with the necessities of each case, and are certainly under no temptation to send away one who is fitted to give themselves efficient aid. We may be certain that either they will generally be under no unholy influence which would lead them to grant such permission with undue facility, or else that they are so unfit for their high calling that they had better, in a body, abandon the field and cease from a work which demands men of the sternest principle. If men are worthy to be the agents of the church in her most arduous and sublime course of duty, they are certainly so far single-hearted that they may be trusted to decide whether the health of one of their number has so failed as to demand his removal. If there are any who from wantonness, caprice, or any other bad motive, persist in a desire to leave their work amongst the heathen, we should give them every facility to depart, and feel grateful that such men have quitted a work of which they were not worthy.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SOUTH AFRICA.**—A letter has been received from Mr. Grout, dated September 10, from which it appears that he had returned to Natal and selected a place for his future labors, which is about forty miles from Port Natal, twenty from Umpandi's country, and seven from the sea. Six thousand can live within two miles of the station, and have pasture for their cattle. Mr. Grout is confident that the government will approve his selection.

Doct. Adams writes, October 15, "We feel much encouraged with the prospects of this station. We have now about one hundred under instruction in the day schools. Since we commenced our labors here, there never has been a time when the people, young and old, manifested so much interest in learning as they do at present. The Committee are aware that the natives will probably be located among the white population; and I need not urge the importance of their being supplied with missionaries without delay. Ten missionaries and teachers, with their wives, are greatly needed; and twice that number might be advantageously located among the thousands in the Natal territory."

**SANDWICH ISLANDS.**—The General Letter of this mission has just been received. While there have been fewer revivals during the last year than in some of the previous years, there is much in the dealing of God with those distant islands to call for gratitude. The number admitted to the different churches by profession is 1,110. Within the same period, however, 893 church members have died. There appears to have been some improvement in the tone of piety at the Islands. Popery has been unwearied in its efforts to seduce the unwary; but its success has not been so great as heretofore.

The increasing strength and efficiency of some of the churches may be inferred from the fact that they are making an effort to support their pastors. How far they will succeed, cannot be confidently predicted. The general advance of the people in civilization is very apparent.

### Home Proceedings.

#### ANNIVERSARIES OF AUXILIARIES.

##### CONNECTICUT.

THE annual meeting of *Hartford South Auxiliary* was held in the First church, Middletown, October 1. The report of the Treasurer was incomplete. The Secretary read a report, containing many interesting statements, and closing with an earnest exhortation to greater zeal and fidelity in the missionary work. Dr. Hawes and Rev.

O. Cowles, who were present as a deputation from the Board, delivered addresses. The meeting was unusually large, and the impression received appeared to be salutary. Dr. Hawes also addressed a large assembly in the evening.

The anniversary of *Middlesex County Auxiliary* was held at Deep River, October 2. The report of the Treasurer showed an increase in the amount of contributions during the past year. The report of the Secretary was adapted to awaken and cherish the missionary spirit. Addresses were made by several pastors and by Rev. O. Cowles, who was present as a delegate of the Board. The mode of taking collections submitted by the Committee of Ways and Means, at the meeting of the Board at Worcester, in their first resolution, was recommended. Indeed the Auxiliary adopted that resolution as their own. The attendance on this occasion was very encouraging; nearly all the pastors were present. A missionary meeting was held in the evening.

*Litchfield County Auxiliary* met at Litchfield, October 15. The report of the Treasurer showed an advance in the collections of the past year. After an interesting report from the Secretary, Rev. F. Harrison, addresses were made by Rev. Messrs. Churchill and Maynard; also by Dr. Hawes and Rev. O. Cowles, who were present as a deputation from the Board. During the progress of the meeting it was resolved, "That as the missionary enterprise is designed and adapted directly to advance the kingdom of Christ, it is the duty of every Christian earnestly and faithfully to engage in it." The assembly was larger than has been gathered on such an occasion for many years. A collection, amounting to seventy-five dollars, was taken at the close of the exercises.

### DONATIONS,

#### RECEIVED IN DECEMBER.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr.	466 89
<i>Addison Co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Vergennes, Cong. ch.	73 94
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
South Wellfleet, Ch.	10 00
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Stockbridge, E. Burrall,	90 00
<i>Boston, Ms. By S. A. Danforth, Agent,</i>	297 71
<i>Brookfield Assoc. Ms. A. Newell, Tr.</i>	76 00
Dudley, Gent. and la. and m. c.	108 27
South Brookfield, do.	193 48
Storrsville, do.	17 00
Warren, High sch. young gent. 7,95 ;	
la. 3,54 ;	10 79
West Brookfield, Gent. la. and m. c. 193 42	
	528 95
Ded. amt. prev. ack.	442 96
<i>Buffalo &amp; Vic. N. Y. Aux. So. J. Crocker, Agent.</i>	—86 00
Niagara Falls, 1st pres. ch. gent. 28,	
63 ; la. 20 ;	48 69

Caledonia Co. <i>Pt.</i> Conf. of Chs. E. Jewett, Tr.	Youngstown, Pres. ch.	41 00
Barnet, Cong. ch. and so. 3 00	Ded. dis. 903 38	40-903 98
Peacham, do. 39 00	Enfield, m. e. 5 00	
St. Johnsbury, 2d cong. ch. and so. m. c. 75 56 ; a friend, 100 ; ack. in Dec. as fr. 3d ch. ; fem. cent so. 21, 27 ; av. of ring, 4k. 97 25-139 25	Oxford, W. par. Cong. ch. and so. m. c. 40 00-45 00	
Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.	Greens Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Charleston, 3d pres. ch. m. c. 33,61 ; Circular ch. m. c. 39,1 ; 73 82	Hunter, Pres. ch. m. c. 11 12	
Willtown, Pres. ch. 20 ; Rev. Z. Rogers, 26 ; col'd mem. for African miss. 10 ; 50 00-122 82	Pine Orchard, a friend, 100 00-111 12	
Charztakus Co. N. Y. Aux. So. J. H. Taylor, Tr.	Hampden Co. Ms. Aux. So. C. Merriam, Tr.	
A friend, 25 00	Blandford, A. Pease, to const. Mrs. CHLOE PRASER an H. M. 100 00	
Carroll, 3 25	Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.	
Fredonia, Pres. ch. 11 00	Amherst, Rev. N. W. Fiske, for Nes. miss. 15 00	
Jamestown, do. 36,45 ; cong. ch. 16,25; 58 70	Easthampton, S. Williston, 4 50	
Pine Grove, Pa. 10 00	Northampton, L. S. Hopkins, 75 ; a boy, av. of ind. 35c. 75 35-94 85	
Silver Creek, 30 00	Harmony Conf. of Chs. Ms. W. C. Capron, Tr.	
Westfield, 1st pres. ch. 8 35-140 30	Milford, Fem. benev. so. 3 00	
Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.	Millbury, 1st cong. ch. m. c. 46,96 ; gent. 74,50 ; la. 71,84 ; juv. miss. so. 3,60 ; 196 00	
Walpole, la. sew. cir. for Walpcie sch. Ceylon, 25 00	Uxbridge, La. to const. Rev. JOHN OCCURT an H. M. 50 00	
Caittenden Co. <i>Pt.</i> Aux. So. M. A. Seymour, Tr.	Wethboro', Evan cong. ch. and so. 158,03 ; a friend, 106 ; 258 03-507 03	
Burlington, Pres. ch. m. c. 4 00	Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.	
Essex, La. 5 25	East Granby, A friend, 25 00	
Hinesburgh, Ch. and so. 17 00-26 25	Hartford, Centre so. gent. (of wh. fr. C. Day, to const. Miss JULIA SEYMOUR an H. M. 100 ;) 228 ; m. c. 11,47 ; 9d so. coll. 270,97 ; 510 44	
Cumberland Co. Ms. Aux. So. D. Evans, Tr.	West Hartland, Mr. and Mrs. L. Merrill, 10 00-545 44	
Harrison, Cong. ch. m. c. 11 95	Hartford Co. So. Aux. So. H. S. Ward, Tr.	
Portland, United m. c. 48,80 ; High-st. ch. and so. m. c. 13,06 ; 61 86-73 81	Berlin, Wethington so. gent. 105,36 ; la. 79,90 ; 184 46	
Esses Co. North, Ms. Aux. So. J. Caldwell, Tr.	Glastonbury, 1st so. gent. 103,40 ; la. 87,39 ; m. c. 66,23 ; North so. a. friend, 50 ; 306 95	
Haverhill, D. Marsh, 10 00	Hillboro' Co. N. H. Aux. So. J. A. Wheat, Tr.	
Iwichaw, A mem. of Mr. Kimball's so. gent. 38,50 ; la. 85,08 ; m. c. 25,75 ; Dr. Dunn's so. gent. 10 ; Rev. Dr. Dunn, 10 ; 173 33-202 33	Amherst, Cong. ch. m. c. 44 19	
Esses Co. South, Ms. Aux. So. C. M. Richardson, Tr.	Autrini, S. Steele, 5 00	
Gloucester, Evan cong. ch. 30 ; W. par. m. c. 17,95 ; 47 95	Bennington, m. c. 13 85	
Lynn, 1st ch. and coll. 16 00	Francostown, Ch. and so. m. c. 26 00	
Manchester, m. c. 3 32-67 27	Hillboro' Bridge, Ch. and so. 6 ; Centr. ch. and so. 5 ; 11 00	
Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.	Mason Village, s. s. for Ceylon miss. 2 58	
Bethel, m. c. 22 63	Mont Vernon, Cong. ch. and so. 96 00	
Bridgeport, 1st so. coll. 65,53 ; m. c. 45,84 ; 111 37	Peterboro', Pres. ch. and so. 38 00-168 60	
Brockfield, Gent. 20 ; la. 13,25 ; m. c. 17,15 ; 50 40	Kennebunk Co. Ms. Conf. of Chs. B. Nason, Tr.	
Danbury, 1st cong. ch. and so. coll. 77,87 ; m. c. 106 ; 183 87	Augusta, Gent. 92,72 ; la. 58,60 ; m. c. 47, 68 ; s. s. 4 ; 203 00	
Huntington, Gent. 51,55 ; la. 68,57 ; m. c. 20 ; 140 22	Lincoln Co. Ms. Aux. So. Rev. E. Seabury, Tr.	
Monroe, Gent. 20,10 ; la. 36,50 ; m. c. 20,33 ; s. s. 1,35 ; 78 28	Bath, Winter-st. ch. m. e. 30 00	
New Fairfield, Ch. and so. 25 00	Warren, 2d cong. so. 15 00-45 00	
Reading, Gent. 19,53 ; la. 26,18 ; m. c. 8,55 ; 54 96	Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.	
Stratford, m. c. 26,87 ; la. 61 ; 87 87	Bridgewater, 35 32	
Trumbull, m. c. 5 33-759 25	Canaan South, 10 00	
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.	New Milford, Coll. 218 71	
Greenwich, wh. const. SELAH SAVAGE an H. M. 100 00	Salisbury, do. 96 00	
Stanwich, Cong. so. wh. const. Rev. EDWARD FARRINGTON an H. M. 71 63-171 63	Windsor South, Coll. 99,45 ; m. c. 10 ; la. benev. so. 14 ; 123 45-486 42	
Franklin Co. Pt. Aux. So. C. T. Safford, Tr.	Middlesex Co. North & Vic. Ms. Char. So.	
East Berkshire, Cong. ch. and so. 12 00	J. S. Adams, Tr. 20 00	
Genesee & Vic. N. Y. C. A. Cook, Agent.	Dunstable, A friend, 20 00	
Albion, Pres. ch. wh. and prev. dona. const. JEDIDIAH PHILIPS an H. M. 91,71 ; T. Williams, wh. and prev. dona. const. Mrs. MORIAH WILLIAMS an H. M. 56 ; 141 71	Fitchburg, Cong. so. 257,87 ; m. c. 77,55 ; 335 42	
East Bloomfield, Cong. ch. 106 00		335 42
Elmira, Pres. ch. 219 41	Ded. amt. pd. by aux. so. for printing, 10 00-345 42	
Genesee, do. 60 34	Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.	
Genesee, Pres. ch. Mrs. L. Cook, for James P. Cook, Ceylon, 20 ; H. Hastings, 20 ; G. C. Seelye, 15 ; J. Sutherland, 10 ; bal. of coll. 3,50 ; 68 50	Farmington, m. e. 10 00	
Groton, R. Stone, 20 00	Hopkinton, 1st cong. ch. 34 71	
Livonia, Pres. ch. (of wh. fr. a friend to const. PERRY R. PITTS of Richmond, an H. M. 100 ;) 160 ; H. Pierce, 50 ; 210 00	Sudbury, Evan. union so. coll. and m. c. 121 82-166 53	
Newark Valley, I. Belcher, 10 00	Middlesex Asso. Ct. H. C. Sanford, Tr.	
Rushville, Cong. ch. 23,49 ; S. Miller, 10 ; 33 42	Chester, Gent. 26,50 ; la. 8,36 ; m. c. 55,85 ; 90 51	

North Bergen, La.	9 73	
Odgen, Mater. asso. for a child at Sandw. Isl.	3 05	
Ontario, Cong. ch.	7 92	
Pazma and Greece, do.	20 00	
Pittsford, S. Lusk	10 00	
Rochester, 3d pres. ch. 231,04; Brick do. 100; 1st, 41,07; 372 11		
Wheatland, J. McNaughton, 5 00—466 62		
<b>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</b>		
New Haven, Centre ch. s. s. for miss. to China, 44,66; Chapel-st. ch. and so. 314, 67; Yale col. m. c. 16,25; union do. 44, 85; 3d ch. and so. 59,45; m. c. 4,50; Church-st. ch. m. c. 9,85; Broadway col'd s. s. for Mr. Wilson, Gaboon, 14,35; 508 58		
<b>New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.</b>		
Brantford, La.	35 14	
Clinton, Benev. asso.	24 11	
North Brantford, Cong. ch. and so.	44 55	
North Guilford, Gent. 20; la. 22; 43 00—145 80		
<b>New London &amp; Vic. Ct. Aux. So. C. Chew, Tr.</b>		
A friend, to const. Miss. JAMES HUNTINGTON of Norwich, an H. M.	100 00	
New London, Eumenian so. 25; 1st cong. so. friend, 13; 38 00—138 00		
<b>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</b>	791 72	
<b>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</b>		
Roxbury, Eliot ch. and so. m. c. 12,52; a friend, 4,70; 17 92		
<b>Norwich &amp; Vic. Ct. Aux. So. J. Otis, Tr.</b>		
Borzrah, Contrib.	30 12	
Franklin, La.	12 00	
Hanover, Cong. so.	49 51	
Lebanon, S. so. 116,35; Goshen, 71, 15; 187 40		
Ledyard, Contrib.	30 00	
Mohegan, Gent. and la. 29,92; m. c. 12,99; 42 21		
Montville, Gent. 22,50; la. 46,10; 68 60		
Norwich, 1st so. 48,64; m. c. 45,44; la. 31,22; 2d so. m. c. 96,16; 5th so. (of wh. fr. Miss Mary E. HEMPESTEAD, wh. const. her an H. M. 100; Mrs. H. Colton, for <i>Harriet Colton</i> , Ceylon, 20;) 229,06; m. c. 51,48; s. s. 17,79; 2d and 5th so. contrib. 438,71; Mr. Williams, 35; 993 50		
Salem, 10 00—1,423 34		
<b>Oneida Co. N. Y. Aux. So. A. Thomas, Tr.</b>		
Canfield, A friend, dec'd,	5 00	
Clinton, Cong. ch.	49 33	
Columbus, m. c.	11 30	
Lenox, 1st cong. ch.	35 56	
Madison, Cong. ch. and so.	24 19	
New Hartford, A friend,	1 00	
Oneida Castle, by Rev. W. R. Tompkins,	50 00	
Peterboro', Pres. ch.	23 44	
Pooleville, Two ladies,	50	
Sangersfield, Cong. ch.	6 65	
Sauquoit, Mrs. M. Howard,	1 00	
Stockbridge, Cong. ch.	5 31	
Trenton, C. Preston,	10 00	
Utica, Welsh cong. ch. 20; 1st pres. ch. m. c. 64,22; J. G. 3; 87 22		
Northern miss. so. Av. of land, 115 47		
Ded. dia.	388 97	
<b>Orange Co. Pt. Aux. So. J. Steele, Tr.</b>	3 00—385 97	
Newbury, Cong. so. 32; Centre s. s. for <i>George W. Campbell</i> , Ceylon, 10; 42 00		
Randolph, E. Cook,	10 00	
Topsham, Cong. ch.	11 34—63 34	
<b>Potowomut Miss. So. Ms. E. Alden, Tr.</b>		
Braintree, Juv. miss. so. to ed. a Jewish girl, 8 00		
Penobscot Co. Ms. Aux. So. E. F. Duren, Tr.		
Bangor, Hammond-st. ch.		
<b>Pilgrim Aux. So. Ms.</b>		
Kingston, Evan. m. c. t.		
<b>Richmond &amp; Vic. Va. Aux. So. S. Reeve, Tr.</b>		
Lexington, Rev. G. D. Armstrong,	142 66	
Petersburg, Chil. of E. J.	31	
Richmond, M. A. and A. W. G. for Ceylon miss.	1 75—134 73	
<b>Rockingham Co. N. H. Coni. of Chs. S. H. Piper, Tr.</b>		
Derry, Mrs. S. Pinkerton,	10 00	
Exeter, 1st par. cong. ch. and so. 81, 67; W. Petty, 10; to const. Rev.		
WILLIAM C. FOSTER an H. M.	91 67	
Kingston, Five young la.	1 00	
Northwood, A fem. friend,	5 00—107 67	
<b>Strafford Co. N. H. Aux. So. E. J. Lane, Tr.</b>		
Great Falls, Cong. ch. and so.	54 26	
<b>Sullivan Co. N. H. Aux. So.</b>		
Lempster, 1st cong. ch. and so.	15 84	
<b>Syracuse &amp; Vic. N. Y. J. Hall, Agent.</b>		
Phomix, Cong. ch.	5 00	
Syracuse, 1st pres. ch.	88 92	
Truxton, Pres. ch.	4 10—98 02	
<b>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</b>		
Gilead, Gent. 25,06; la. 28;	53 06	
<b>Valley of the Mississippi, Aux. So. G. L. Wendl, Tr.</b>		
By Rev. W. Potter,	140 00	
<b>Washington Co. Pt. Aux. So. J. W. Howes, Tr.</b>		
10		
Berlin, Cong. ch. and so. 16,75; m. c. 16,48; 33 23		
Waterville, Cong. ch. and so. 27; m. c. 6,38; 33 38—66 71		
<b>Washington Co. N. Y. Aux. So. M. Freeman, Tr.</b>		
Cambridge, J. Hackley,	2 00	
Greenwich, H. Sprague,	10 00—12 00	
<b>Western Reserve, O. Aux. So. Rev. H. C. Cope, Agent.</b>		
Streetsboro', 1,75; Mantua, A fem. friend, 1; Edinburg, Benev. asso. 14,37; Mesopotamia, 12,41; E. Lyman, 10; J. B. Sheldon, 10; W. J. E. 2; Bloomfield, Rev. C. I. Pitkin, 2; Gustavas, 11,12; G. H. 2,50; s. s. miss. so. for hea. chil. 4,43; Vernon, 4,19; E. S. Beach, 6; Hartford, a fem. friend, 1; Williamsfield, 16,06; Wayne, 20,65; S. Fobes, 10; C. N. 50c. for sup. of Mr. Andrews, Sandw. Isl.; Tallimadge, G. Wolcott, 29; av. of leather, 5; Youngstown, H. Manning, 40; 204 91		
<b>Windham Co. Pt. Aux. So. A. E. Dwinell, Tr.</b>		
Brattleboro', East, m. c.	18 30	
<b>West Townshend, Mrs. E. Burnap,</b>		
wh. cons. GAIUS BURNAP an H. M. 100 00		
Windham and Jamaica,	1 70—120 00	
<b>Windham Co. South, Ct. Aux. So. Z. Storn, Tr.</b>		
Plainfield, Gent. 33,95; la. 56,63; m. c. 24,37; 116 25		
<b>Windsor Co. Pt. Aux. So. Rev. E. C. Tracy, Tr.</b>		
Woodstock, Cong. so.	34 00	
<b>Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.</b>		
Auburn, Gent. 5,75; m. c. 26,95; la. 26,14; chil. in s. s. 1,60; wh. cons. Isaac STONE an H. M.		
Perry, 10; 107 44		
<b>Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.</b>		
A friend,	10 00	
Athol, Mrs. H. Sweetser, for miss. to China, to const. SAMUEL SWEETSER an H. M.	100 00—116 00	
<b>Total from the above sources,</b>	<b>\$19,909 34</b>	
<b>VARIOUS COLLECTIONS AND DONATIONS.</b>		
A friend, 135,15; do. 20;	155 15	
<b>Albany, N. Y. 4th pres. ch.</b>	100 00	
<b>Asheville, N. C. Miss. asso. for schol. in Ding-digul,</b>	18 00	
<b>Balston Spa, N. Y. Pres. ch.</b>	18 50	
<b>Baltimore, Md. Various chs. s. schs. and indiv. in Lutheran ch. by Rev. B. Kutz, 55; less dis. 25c.</b>	54 75	
<b>Bedford, Ms. m. c.</b>	7 00	
<b>Berkshires and Columbia Miss. So.</b>		
Nathan Wright, dec'd, int. on note, by J. W. Robbins, Tr.	130 00	
<b>Bloomfield, N. J. Miss. asso. of Bloomfield sem.</b>		
20; ack. in Jan. as fr. Mrs. A. Dodd.		
<b>Blauvelt, Ms. Cong. ch. and so. 64,78; m. c. 13,50;</b>	78 28	
<b>Bridgeton, N. J. L. Q. C. Elmer,</b>	20 00	
<b>Bryson Co. Ga. Pres. ch. 20; Rev. C. W. Rogers,</b>		
50;	70 00	
<b>Cambridge, Ms. A friend,</b>	3 00	
<b>Charlestown, Ms. 1st ch. m. c.</b>	119 12	
<b>Chelsea, Ms. Winnisimmet ch. m. c.</b>	28 26	
<b>Daklonega, Ga. D. H. Mason,</b>	100 25	

## Donations.

FEB.

<i>Decatur, Ga.</i> Mrs. S. A. Willard,	14 92	<i>West Newton, Ms.</i> B. Eddy,	5 00
<i>Douglasville, Choc.</i> m. m. c.	15 62	<i>Western, N. Y.</i> Mrs. S. W. Brayton,	50 00
<i>East Cambridge, Ms.</i> m. c.	4 00	<i>West Town, N. Y.</i> Pres. ch. m. c.	15 00
<i>Eaton, C. E.</i> Cong. ch.	22 50	<i>Willsboro, N. Y.</i> A friend, by M. A. Seymour,	18 00
<i>Edwardsburg, Mich.</i> Pres. ch.	10 00	<i>Wilmington, Del.</i> Hanover-st. pres. ch. m. c.	
<i>Fort Touson, Choc.</i> na. m. c.	36 25	53,21; inf. s. s. for <i>Anas Maria Jones</i> , Ding- dugul, 20;	73 21
<i>Franklinville, N. Y.</i> Pres. ch.	10 00		
<i>Galena, Ill.</i> 1st pres. ch. m. c.	100 00		
<i>Greenport, N. Y.</i> Pres. ch. m. c. wh. const.			
Rev. <i>Joseph A. Saxon</i> an H. M.	50 00		
<i>Harrisonburg, Va.</i> Pres. ch.	2 50		
<i>Hastings, N. Y.</i> W. H. Saunders,	3 00		
<i>Hudson, N. Y.</i> 1st pres. ch. gent. 111; la. wh.			
const. Mrs. <i>WARREN BUCKWELL</i> an H. M.			
100;			
<i>Huntington co. Pa.</i> J. Brewster,	211 00		
<i>Ithaca, N. Y.</i> Pres. ch. m. c.	40 00		
<i>Little Compton, R. I.</i> Cong. so. m. c. and s. s.	115 00		
for <i>Alfred Goldsmith</i> , Ceylon,			
<i>Louisville, N. Y.</i> Pres. ch. m. c. 20; chil. of miss.	20 00		
asso. for Gaboon, 8;	28 00		
<i>Machias, Me.</i> m. c.	25 00		
<i>Macon, Ga.</i> E. Graves,	50 00		
<i>Malden, N. Y.</i> Pres. ch. m. c. 36,01; ack. in			
Doc. as fr. Malden, Ma.			
<i>Massachusetts</i> , A friend,	25 00		
<i>Mendham, N. J.</i> Pres. ch. m. c.	18 00		
<i>Morriston, N. J.</i> 2d pres. cong. coll. 136,66;			
m. c. 47,34; 1st pres. ch. m. c. 86; F. A.			
Johnson, wh. cons. Rev. <i>Levi H. CHRISTIAN</i>			
of Fredericksburg, Va. an H. M. 50;	390 00		
<i>Newark, N. J.</i> 3d pres. ch. (of wh. to const.			
Rev. <i>HOBERT H. NIXON</i> , Boodertown, Ire-			
land, an H. M. 50;) 440; a friend, 5; 2d pres.			
ch. 183;	628 00		
<i>Newburgh, N. Y.</i> Pres. ch. m. c.	10 25		
<i>New Lebanon, N. Y.</i> 1st pres. ch. 10; R. Wood-			
worth, a rev. wh. cons. <i>SAMUEL J. TIL-</i>			
<i>DEN</i> of New York, an H. M. 100;			
<i>Newport, R. I.</i> United cong. ch. m. c. 44; la.	110 00		
26;	130 00		
<i>Northern Liberties, Pa.</i> Central pres. ch.	37 00		
<i>Philadelphia, Pa.</i> 1st pres. ch. m. c. 348,28; sew.			
so. 135; \$ 20; \$ 10; 10; indiv. 140; Cath. E.			
Smith, wh. and prev. dona. const. D. H. KEN-			
NEY of Maryland, an H. M. 50; 3d pres. ch.			
Mrs. Carswell, 40; R. W. Davenport, 20;			
m. c. 54,52; indiv. 25; Clinton-st. pres. ch.			
and so. J. M. Paul, to const. BENNINGTON			
GILL an H. M. 100; indiv. 60; a mem. 5; J.			
Bruin, 25; 5th pres. ch. W. W. Worth, 100; J.			
W. Throckmorton, 30; W. C. Coates, 25;			
G. W. McClellan, 25; J. Atwood, 25; H.			
Sloan, 20; A. Green, 20; E. Safford, 15; G.			
H. 10; J. C. 10; H. W. S. 10; I. R. E. 10;			
indiv. 34; F. H. Church, 25; Cecil, 5; Tim-			
othy, 5; indiv. 3; union miss. mito so. 56,79;			
Cedar-st. pres. ch. 14,51; CHRISTIAN E.			
SPANGLER, wh. const. him an H. M. 100;			
ack. in Jan. as fr. C. Ragius; dia. 3,75;	1,499 35		
<i>Plainfield, N. J.</i> Pres. ch. m. c.	5 00		
<i>Reading, Ms.</i> S. par. La. asso.	23 13		
<i>Rockypoint, N. Y.</i> m. c.	12 00		
<i>Rootstown, O.</i> Cong. ch.	3 00		
<i>Sistersville, R. I.</i> Ch. and cong. wh. and prev.			
const. const. ANSEL HOLMAN and JOHN TRAF-			
TON, H. M.	188 00		
<i>Smithfield, N. Y.</i> Pres. ch. m. c.	13 00		
<i>Southold, N. Y.</i> do.	5 00		
<i>Southwick, Pa.</i> 1st pres. ch. (of wh. fr. union			
s. s. for <i>Charles McIntire</i> , Ceylon, 15;)	107 77		
<i>Spencertown, N. Y.</i> W. J. Niles, wh. and prev.			
dona. const. Mrs. SOPHIA NILES an H. M.	50 00		
<i>Stamford, N. Y.</i> J. King,	5 00		
<i>St. Georges, Del.</i> Fem. benev. asso. (of wh. for			
<i>Letitia H. Howe</i> , Dindigul, 20;)	39 25		
<i>Thometown, Md.</i> Young la. of Thorndale sem.			
for a child at Sandw. Isl.	20 00		
<i>Washington, D. C.</i> 1st pres. ch. miss. so. 98,97;			
chil. of W. H. C. 1,50; 4th do. Mrs. S. 5;			
Mrs. M. A. E. S. 5; Mrs. S. J. 2,50; Mrs. H.			
1; child of Mrs. H. 25c.	114 22		
<i>Wells, Pa.</i> Pres. ch.	4 07		
<i>West Bloomfield, N. J.</i> Fem. benev. so. for			
sup. of West Bloomfield sch. Madras,	35 00		
<i>West Brooksville, Ms.</i> J. W. Wasson, 20; Mrs. M.			
Wasson, 5;	25 00		
<i>West Chester, N. Y.</i> Mrs. G. M. Wilkins,	20 00		
<i>West Chester, Pa.</i> Pres. ch. m. c. 26,12; juv.	39 10		
miss. so. 12,98;			

\$18,269 73

## LEGACIES.

<i>Albion, N. Y.</i> Joel C. Thurston, by S. B.	
Thurston, Ex't.	50 00
<i>Essex, Ms.</i> Mary P. Choate, by J. Choate and	
S. A. Norton, Ex'ts, (prev. rec'd 332,67;)	5 67
<i>Hartford, Ct.</i> Norman Smith, Jr., by F. Par-	
son and T. Smith, Ex'ts, (prev. rec'd 7,666;)	962 43
<i>Newark, N. J.</i> Joseph Aifholder, by D. J. Hayes,	
Ex't., (prev. rec'd 200;) 177,78; Mrs. Abby	
Roff, by L. Nichols, Ex't., (prev. rec'd 444,	459 84
67;) 282,06;	
<i>New Haven, Ct.</i> Jerusha Read, by J. Nichol-	
son,	50 00
<i>Springfield, N. Y.</i> Robert Ormiston, by O. A.	
Morse and H. L. Olcott, Ex'ts,	100 00
	\$1,627 94

Amount of donations and legacies acknowledged in the preceding lists, \$19,910 67. Total from August 1st to December 31st, \$92,430 85.

## DONATIONS IN CLOTHING, &amp;c.

<i>Albany, N. Y.</i> A box, fr. fem. union miss. so.	
for Madura miss.	
<i>Athens, N. Y.</i> A bundle, fr. Mrs. E. King.	
<i>Baltimore, Md.</i> A box, fr. fem. mite so. for	
Ceylon.	
<i>Brookfield, Ct.</i> Clothing, fr. la.	4 50
<i>Campion, N. H.</i> A box, fr. young la. sew. cir.	
for Mr. Rowell, Sandw. Isl.	84 65
<i>Charleston, S. C.</i> A box, for Mr. Wilson, Gaboon.	
<i>Columbus, N. Y.</i> A bundle, fr. fem. benev. so.	10 00
<i>Falmouth, Ms.</i> A box, for Mr. Peet, Siam.	
<i>Jaffrey, N. H.</i> 3/4 reams paper, from J. M. Mel-	
ville.	
<i>Livonia, N. Y.</i> A bundle, fr. fem. mite so.	10 90
<i>Middlefield Centre, N. Y.</i> A box, fr. young la. so. 45	65
<i>Mifflin, Ms.</i> A box, fr. fem. benev. so. for Fair-	
field, Cher. nn.	27 00
<i>New Boston, N. H.</i> A box, fr. la. benev. so.	27 96
<i>Northampton, Ms.</i> A box, fr. la. sew. cir. in	
Edwards ch. for Wheeck, Choc. miss.	
<i>North Guilder, Ct.</i> A box, for Mr. Ives, Sandw.	
Isl.	
<i>Piqua, Pa.</i> A barrel, fr. J. Patton, for Mr. Cham-	
berlain, Sandw. Isl.	
<i>Richfield, O.</i> Calfskins, fr. H. Oviatt,	7 00
<i>Stowes Square, N. Y.</i> A box, fr. fem. miss. so.	
for Mrs. Worcester, Park Hill.	
<i>Wilmington, Del.</i> A box, fr. fem. miss. so. of	
Hanover-st. ch. for Mr. Lawrence, Dindigul.	
<i>Wilson, N. Y.</i> A box, for Choc. miss.	
<i>Windham &amp; Jamaica, Pt.</i> A barrel,	40 00
Unknown, A box, for Mr. Bradley, Cattaraugus.	
<i>S. Resse, Treasurer of the Auxiliary Society of Rich-</i>	
<i>mond, Va.</i> acknowledges the receipt of the fol-	
<i>lowing sums, viz.</i>	
Douglas, Ch. (of wh. for Gaboon miss. 10;) 26 55	
Petersburg, High-st. ch. m. c. 35,85; s. 12,71; 42 56	
Richmond, R. H. Mosley, 10; five indiv. 13,50; 23 50	
Rocky River, N. C., Ch.	15 50
Woodstock, Ch.	12 25
	\$196 34

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank books, quills, states, etc., for the missions and mission schools.  
Shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.